

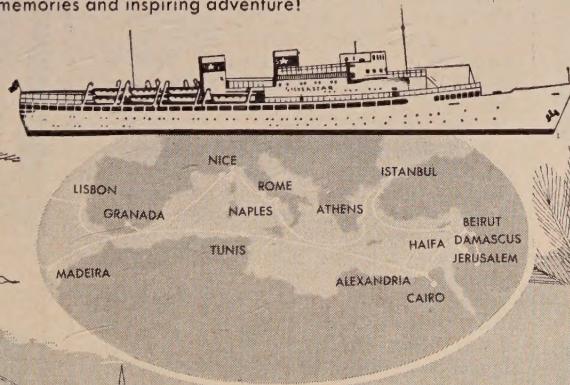
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terms" and "avoid theological subtleties."

Simple terms may lead to simplified theology, and the line between simplification and over-simplification is easily transgressed. Moreover, this point of view seems to estimate the intellectual level of the people's heads at a rather low point. We laymen are not generally as moronic as some of the advocates of "simple-terms homiletics" might lead us to believe . . .

In my experience, most of these "simple" sermons, in which the preacher talks down at his congregation, have gone in one ear and out the other . . . The best sermons by a parish priest which I have heard in the last few years were delivered by a young parson in Cincinnati, who did not hesitate to utilize the latest books by Niebuhr and Tillich in preparing his sermons, and who freely used technical theological terms.

If Mr. Morehouse's friend who was puzzled by the use of a word which meant "with mouth wide open" is typical, the remedy, it seems to me, lies . . . in educating the laity. *Agape* and *eros* are technical terms, but no more so than *appendicitis* and *arteriosclerosis*, both of which are familiar to most non-medical persons.

And if the barber and the cabbie, neither of whom are professional sportsmen, can use words like *homer* (not capitalized) and *pitcher* (not a jug), and can discuss *batting averages* (whatever they may be), all of which seem to belong to the highly technical world of football and/or baseball, of which I am abysmally ignorant, but which appears to make good sense to most of their captive audiences, there seems to be no reason why the clergy should consider the laity incapable of learning some of the technical lingo of theology . . .

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### ► NOT JUST 'ASKING FOR MORE'

Through the kindness of officials of the American Church Union and others, I was enabled to fulfill a month's schedule in the U. S. A., on my way back to New Guinea from English leave. I welcome with sincere gratitude, this opportunity to make more widely known the work and needs of the Missionary Diocese of New Guinea.

It would, however, seem to me churlish, if I were to be like Oliver Twist "asking for more," without at the same time seeking every possible opportunity of first saying, "Thank you," to the Episcopal Church for previous great generosity to us.

Bishop Philip Strong (my superior) and I well know the heavy overseas missionary commitments which face the Episcopal Church in her own missionary areas. We are, therefore, the more moved when extra liberality is shown.

At the conclusion of Bishop Strong's stay in U. S. A. last year, the Presiding Bishop informed him that through the Committee on World Relief and Church Cooperation of the National Council, the Episcopal Church felt able to offer us an aircraft for our use. This gift is remarkable not only for its generosity but also for its appropriateness. An increasing number of our mission stations lie in mountain valleys in which it is comparatively easy to make air strips, but which require many days of exhausting climbing to reach on foot. Supplies have to be

(CONTINUED ON PAGE 4)

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# EPISCOPAL Churchnews

In Its One Hundred and Twentieth Year of Continuous Publication

## Contents for the Issue of December 11, 1955

### NEWS

#### BISHOP QUIN RETIRES—CHURCH'S SENIOR BISHOP

A roundup of Bishop Clinton S. Quin's accomplishments in Texas, making it "difficult"—says John E. Hines, now diocesan—to succeed him.

#### CHURCH OF ENGLAND'S DISESTABLISHMENT NOT A POSSIBILITY

The Archbishop of Canterbury and three top Church of England editors clarify Church-State issue fired anew by Princess Margaret's decision.

#### MOVIE ACTOR HELPS CHURCH RAISE FUNDS IN CALIFORNIA

"Father doesn't always Know Best," movie-television's Robert Young admitted at a 'kick-off' dinner meeting for a mission's fund drive.

#### MONTANA ELECTS LOUISIANA SUFFRAGAN AS ITS COADJUTOR

But 39-year-old Iveson B. Noland hasn't yet decided whether he'll accept the post that will make him Bishop of Montana in less than two years.

#### EPISCOPAL SCHOOL GETS GIFT OF FAMOUS ANIMAL COLLECTION

Philadelphia's Episcopal Academy boys are thrilled with things like an 11 by 10-foot elephant's head included in gift from alumnus' widow.

#### AMERICAN PRIEST GETS DECORATION FROM GREEK GOVERNMENT

The Rev. Raymond E. Maxwell, on World Council of Churches staff, honored for his service to Greeks assaulted by rioting Turks in Istanbul.

### FEATURES

#### HOW A PRIEST GOT INTO THE COMIC BOOK BUSINESS

The Rev. Marcus Morris of England, found a way to present 'goodness' as exciting, not namby-pamby: A most unusual publishing enterprise.

#### MAGAZINE PUBLISHER WRITES ABOUT TWO ASIAN POLICIES

Harlan Cleveland echoes Bishops' pastoral letter: but asks that the thoughts of America's heart about Asia be cleansed—inside the Church and out.

#### A LOVING GOD? WHY DOES HE LET UNHAPPINESS EXIST?

Dora Chaplin says that many remain skeptics because they have no satisfactory answer to this question. But, she adds, God is still loving.

#### THE FABULOUS CHRISTMAS SHOP; PROFIT, AT LEAST \$10,000

This three-day sale in Wilmington, Delaware, is held annually by the Women of Trinity Church whose rector calls it "amazing" and "thrilling."

#### "SEARCHING THE SCRIPTURES" DEALS WITH SOLOMON

Robert C. Dentan continues his challenging Bible study guides. Solomon's wisdom is not wisdom as we understand the word today, he explains.

#### CHAD WALSH ARTICLE: "TO BOW OR NOT TO BOW"

ECnews publishes exclusively a second chapter from Mr. Walsh's *Behold the Glory*, the Harper Lenten Book for 1956.

#### HOPE—THE REASONABLE VIRTUE

Conversational, often called faith. But the two are different—writes author M. F. Carpenter—and, in a sense, hope results from faith.

#### EDITORIALS 19

#### BOOK REVIEWS 30

#### A-MEN 36

VOLUME 120 NUMBER 25

EDITORIAL, BUSINESS OFFICE: 110 North Adams St., Richmond, Va.

NEW YORK NEWS BUREAU: 12 West 10th St., New York 11, N. Y. Phone ALgonquin 4-3752.

ADVERTISING REPRESENTATIVE: McVey Associates, Inc., 270 Park Avenue, New York 17, N. Y. Phone ELDorado 5-0530. James H. Totten, 6 N. Michigan Ave., Chicago, Ill. Phone: CEntral 6-5516.

Episcopal Churchnews is published every other week—26 times a year—by The Southern Churchman Co., a non-profit corporation. Episcopal Churchnews continues the Southern Churchman, established in 1835. Second-class mail privileges authorized, Richmond, Va., under Act of March 3, 1879. Episcopal Churchnews is copyrighted 1955 by The Southern Churchman Co. under International Copyright Convention. All rights reserved.

CABLE ADDRESS: ECnews, Richmond, Va.

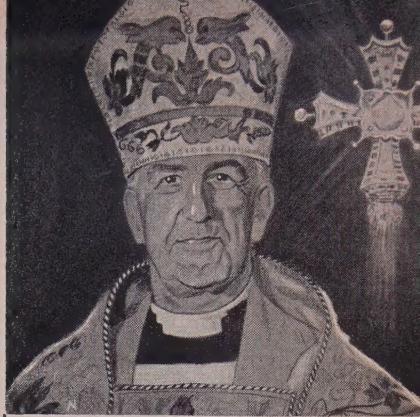
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SUBSCRIPTION RATE: \$4.50 yearly (26 issues—every other week); single copies 25 cents. Canadian subscriptions, yearly, 50 cents additional and all other foreign subscriptions \$1.00 additional.

CHANGE OF ADDRESS: Send old address as printed on cover of Episcopal Churchnews, P. O. Box 1379, Richmond 11, Virginia. Allow four weeks for changes.



#### THE COVER—

Geoffrey Francis Fisher, Archbishop of Canterbury—as seen through the eyes of Art Director Syd Newbold. For story, see page 8.



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transported to these stations; the bishops have to visit there in the course of their already over-packed schedules; even more important, there are sometimes stretcher patients to whom rapid transportation to hospital may be a matter of life or death.

Bishop Strong has, naturally, already expressed his gratitude to the Presiding Bishop for this most generous gift. I, Copy Page Numbers 13-26, inclusive myself, have . . . called upon the Presiding Bishop to underline our thanks, but I write this letter to representative Church papers so as to make known to a wider public the sense of gratitude we feel to the Episcopal Church for helping us in this way.

May God bless you all for your kindness.

(THE RT. REV.) DAVID HAND  
BISHOP-COADJUTOR OF NEW GUINEA

### ► RE: COMMUNION FAST

In *ECnews*, Oct. 2, among the numerous letters debating the matter of Evening Communions, one writer stated "No one who loves Our Lord will ever disparage, ridicule or minimize the devotional practice of fasting communion in honor of His Sacred Body and Blood (See Article XXXIV)." Another letter writer describes those of the same opinion as "real Church people."

I do lay claim to loving our Lord, even though inadequately, and I try to be a "real Churchman," but I also admit to minimizing the practice because others magnify it unduly. I gladly grant the right of any Christian to impose the communion fast upon himself if he wishes. I deny his right to impose it upon me as a matter of conscience, making a cup of coffee prevent me from communion or disturb my conscience thereby. I object to manuals of private confession listing among the "sins" to be confessed the taking of any food before communion. Neither the Book of Common Prayer nor Holy Scripture supports such a position; neither is it primitive Christianity.

In connection with Evening Mass, the Roman Church has greatly mitigated the communion fast. When Rome does something wise I am willing to learn from her.

I recommend as references both New Testament and Anglican writers, namely Col. 2:16-23; Romans 14:3 and 14-22; I Cor. 8:8 and 10:23-31; Gal. 4:9-10, and I Tim. 4:1-5. And among Anglican writers, Walter Lowrie, "The Lord's Supper and the Liturgy," and "Action in the Liturgy," and Percy Dearmer, "The Truth About Fasting . . ."

Finally, if we want to appeal to Article XXXIV of the Articles of Religion (Book of Common Prayer), those who are rigorists on this point rarely want to hear of the Articles at all on several other matters, specifically the last paragraph of Article XXV, Article XXII, and much of Article XXVIII.

(THE REV.) H. R. KUNKLE  
LA BREA, TRINIDAD, B.W.I.

### ► LAUDS PRIESTHOOD ARTICLE

As one of the clergy, I read your article on the essential qualifications of the profession (*ECnews*, Oct. 2, "Qualities of A Priest," by Clifford Morehouse), and I think it is the finest thing I have read on the subject . . .

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## Two Headaches

### *The Vanishing Spirit*

The virtual disappearance of the much vaunted "Spirit of Geneva," which has aroused so many hopes earlier in the year, has come with a shock of disappointment to millions of people all over the world, doubtless on both sides of the "iron curtain." To others, however, the results will seem less surprising, either because they never expected that anything could be gained by negotiations with Russia (this view, I think, was and remains a mistake) or because (and here I agree) the difficult process of negotiation could hardly be expected to yield tangible fruits in so short a time.

It is possibly a mistake, however, to assume that the Geneva negotiations have been entirely wasted or to infer from their breakdown that there is now no alternative to the resumption of the cold-war in all its icy violence. It still remains true that neither side in the cold-war desires to engage in nuclear combat, and that governments on both sides of the iron curtain are never so popular with their peoples than when they show themselves ready to take concrete steps to end the tensions which threaten to engulf us in nuclear combat. Both sides in the Geneva negotiations manifested a genuine desire to purchase peace and the end of our discords. If the negotiations came to nothing it was not because either side was insincere in its desire to avoid war, but because each side was unwilling to pay the price demanded by the other. I may very well emerge from a store without buying what I wanted to buy, but I do so not because I have ceased to desire it but because the price demanded has seemed to me unreasonably high, or at all events, more than I am prepared to pay.

When politicians meet to negotiate they are not unlike business men getting together to conclude a bargain. The seller begins by demanding a rather higher price than he really expects to get. The would-be purchaser makes a bid which he hardly expects to be accepted. If the gap between the two initial figures is not too wide they then proceed to hammer out a compromise. Sometimes however the gap is so wide as to render further negotiation almost impossible.

This is rather like what happened at Geneva. From the first it was hardly conceivable that the Russians would accept the Western offer even as a basis for negotiation, particularly when it was accompanied by rather truculent and unseasonable references to the problem of the satellite states. On the other hand there was never even the slightest possibility that the Russian offer could seem to the Western powers even to provide a possible point of departure for rational discussion, particularly when it was made so clear that when

Russians talk about 'free elections' they continue, quite unrepentantly, to mean just what Russians always do mean when they talk about 'free elections.' Clearly there could be no sale at either the Russian or the Western price, and the gap between the two figures was so great as to paralyze the spirit of negotiation. Yet the desire of both sides to strike a bargain remains, and will no doubt manifest itself again at some later date. Hope is still a Christian virtue, and the lamentable breakdown at Geneva is not of itself sufficient reason for abandoning it.

There is one other point which was brought out at Geneva to which I have alluded before in this column. Diplomacy simply cannot do its work in public, in an atmosphere of daily communiques and ceaseless press discussion. Diplomats must talk to each other, not over each others heads to the world; they must strive to convince each other by rational negotiation, and not regard themselves as propaganda agents making a series of bids for public sympathy. Secret diplomacy is the only really diplomatic kind of diplomacy, and the trend towards public diplomacy, which always means undiplomatic diplomacy, has been one of the great disasters of twentieth century politics. The same thing is true in personal life. If we insist on thrashing out our quarrels in public the cheers of the partisan spectators tend to intensify the dispute. Men are more likely to arrive at agreement with each other if they can sit down together 'far from the madding crowds' ignoble strife' and settle the issues between them in quietness and peace.

### *The Middle East*

The continued bitterness between Israel and the Arab countries has enabled Russia to intervene with the most unforeseen effectiveness in Middle Eastern politics. The situation now constitutes perhaps the major anxiety of Western foreign policy. It would be a disaster if Russia were to emerge as the champion of Arab interests, and the Western allies to allow themselves to be maneuvered into hitching their wagon to the Israelite star, which may quite possibly be a falling star.

One of the difficulties of the Christian citizen is that his sympathies, as he contemplates the strife and contention in the Middle East, are rather paralyzingly split.

The Western Christian cannot think of the Jewish community without a sense of penitence and guilt, as he recollects the long history of anti-Semitism in the Christian world and the terrible stain which it has left upon the Christian record. That there should be a sanctuary into which the scattered Jewish peoples can gather themselves together, in a new consciousness of common

(CONTINUED NEXT PAGE)

## COMING EVENTS

(D, diocesan or district; P, provincial; R, regional; N, national)

DATE	LOCATION	EVENT
Sun. Dec. 11	Everywhere	(N) Universal Bible Sunday, NCC.
	ABC-TV network	(N) "Dean Pike," Dean Jas. A. Pike. 4:4-30 P.M., EST.
	Radio Station WOR	(N) Radio Chapel, American Bible Society. "The Plight Before Christmas" by Rev. Laton E. Holmgren. 9:30-10 A.M., EST.
Dec. 11-14	Buck Hill Falls, Pa.	(N) Assembly of Division of Home Missions, NCC. Speakers: Dr. Eugene C. Blake, Dr. Wm. G. Wright, Dr. Vine V. Deloria, Dr. Harold E. Fey and others. Theme: "Mission Field, U.S.A."
Tues. Dec. 13	New York, N. Y.	(N) Friends of the World Council of Churches.
	New York, N. Y.	(N) Executive Committee of U.S. Conference for World Council of Churches.
	New York, N. Y.	(R) Institute for Religious and Social Studies. Subject: "In the Light of the Anglican Tradition," J. V. L. Casserley. Jewish Theological Seminary.
	Philadelphia, Pa.	(D) Advent Quiet Day. St. Margaret's House.
	Kinston, N. C.	(D) Clergy Fellowship conference. Theme: "Prayer." St. Mary's Church.
Wed. Dec. 14	Everywhere	EMBER DAY
Dec. 14-17	Buck Hill Falls, Pa.	(N) Annual General Assembly, NCC Division of Home Missions.
	Springfield, Mass.	(D) Diocesan Council.
Thurs. Dec. 15	Everywhere	EMBER DAY
Fri. Dec. 16	Everywhere	EMBER DAY
Sat. Dec. 17	Local radio*	(N) "Another Chance", Peggy Wood and Cynthia Wedel.
Sun. Dec. 18	ABC-TV network	(N) "Dean Pike," Dean Jas. A. Pike. 4:4-30 P.M., EST.
	Radio Station WOR	(N) Radio Chapel. "Wondrous Things Out of Thy Law" by Dr. Francis C. Stifler. 9:30-10 A.M., EST.
	New York, N. Y.	(D) Evensong, Nine Lessons and Carols. Cathedral of St. John the Divine.
	Chicago, Ill.	(D) Diocesan-wide Confirmation. St. James Cathedral.
Tues. Dec. 20	Chicago, Ill.	(D) Diocesan Council.
Wed. Dec. 21	Everywhere	ST. THOMAS
Sat. Dec. 24	Local radio*	(N) "Another Chance", Peggy Wood and Cynthia Wedel.
	ABC-TV network	(N) Midnight simulcast, 11 P.M. Cathedral of St. John the Divine.
	New York, N. Y.	(D) Evensong. Blessing of the Creche. Cathedral of St. John the Divine.

\*See local newspaper for time and station. Heard in some cities on other days.

## ANGLICAN CYCLE OF PRAYER

Dec. 11	Western New York	Bishop Lauriston L. Scaife
Dec. 12	Western North Carolina	Bishop Matthew G. Henry
Dec. 13	Western Szechwan, China	(Vacant)
Dec. 14	West Missouri	Bishop Edward R. Welles
Dec. 15	West Texas	Bishop Everett H. Jones
Dec. 16	West Virginia	Bishop Wilburn C. Campbell
Dec. 17	Willochra, Australia	Bishop Richard Thomas
Dec. 18	Winchester, England	Bishops Williams, Lamplugh and Lang
Dec. 19	Windward Islands, West Indies	Bishop Ronald N. Shapley
Dec. 20	Worcester, England	Bishops William Cash and Bertram Lasbrey
Dec. 21	Wyoming	Bishop James W. Hunter
Dec. 22	York, England	Archbishop Garbett and Bishops Voden, Knyvett and Wheeldon
Dec. 23	Yukon, Canada	Bishop Tom Greenwood
Dec. 24	Yun-Kwei, China	(Vacant)

## Christians INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

nationhood and freedom from fear, cannot but seem to him a welcome development.

Besides, as Jacques Maritan has very truly said, spiritually all Christians are semites. Although it constitutes itself on the basis of a dogmatic rejection of all that we Christians hold most dear, our radically Christ-centered faith, yet we cannot but feel that the Hebrew religion is more deeply akin to our own than any other non-Christian religion to be found anywhere else in the world. Our sympathy for Israel is based both on healthy repentance and on an honest recognition of the elements of a common faith. The Christian gospel goes beyond Judaism, far beyond, but at the same time it presupposes and reaffirms the fundamental elements of the Hebrew faith.

But at the same time we cannot withhold our sympathies from the Arabs either. From the Arabic point of view Israel is essentially a robber or bandit state, established by violence in defiance of justice, and maintaining itself by the same abominable means. It has intruded into the Middle East a rigid and exclusive nationalism, carried by some to the point of an almost nazi-like fanaticism, from which previously that region had been relatively free. Not unnaturally the Arabs have no particular desire either to temporize with it or to contain it within its present limits. They wish to abolish it and set the thousands of Palestinian exiles free to go home. On the whole the Moslem world has nothing like the bad record of anti-semitism to which the Christian world must frankly plead guilty.

Moslems quite understand that Christendom, in a very welcome and proper mood of penitence, should wish to recompense the Jewish nation for the many wrongs and woes inflicted upon it during the last thousand years. 'But why,' they ask very reasonably, 'should the Christian world propose to recompense the Jewish people at our expense?' It must be confessed that this is a very difficult question to answer.

With our sympathies so badly split it is very difficult for us to take any wholehearted action in either direction. Dare we sit back and watch the Arab world grow strong enough to destroy the young Israel in its cradle? It will do so if it can. Can we risk the hostility of the Arab world by strengthening Israel to defend itself, and perhaps even to merge even more Arab territory into the "greater Israel" of which so many of its people dream? Both courses of action seem equally unthinkable.

I confess that for myself I can do no more than analyze the problem. On balance my sympathies incline to the Arabs rather than to Israel, but I quite understand that many Christian people may take the other point of view. This illustrates the way in which a fallen world is continually confronting us with unpleasant dilemmas to which there is no ideal solution. The ultimate event no doubt will make plain the Divine judgment, but meanwhile we can do no more than "dimly guess what time in mists confounds" and differ from each other with mutual respect.

DECEMBER 11, 1955

THIRD SUNDAY IN ADVENT

THE CHURCH ACROSS THE NATION

## 37 Years of Growth, Dynamism: Heritage Left by Bishop Quin

"The prospect of succeeding Bishop Quin, whose ability and rare devotion to the Church are internationally recognized, is so difficult that it can only be offset by the happy knowledge that my inheritance as the fourth Episcopal Bishop of Texas is a durable and exciting as any in the Church."

The full weight of this statement, uttered by the Rt. Rev. John E. Hines, former Bishop Coadjutor of the Diocese of Texas and now its diocesan, is spelled out dramatically in the dedicated service of his predecessor.

At 10:30 a.m., Oct. 31—the exact date and hour of his consecration to the episcopate—the Rt. Rev. Clinton S. Quin stepped down into a well-earned retirement from his diocesan responsibilities and from a 'title' he carried with distinction and vigor—senior active bishop in the Episcopal Church.

As he was to enter the hospital the next day for the second of two cancer operations within a year's time, and as he doesn't like fanfare anyway, the bishop's retirement was marked by no massive ceremonial and drum-beating, no round of gala festivities. Instead a service of the Holy Communion was held at 10:30 in every parish and mission in the diocese. Offerings taken at the service were designated for the Bishop's Purse and sheets of paper were placed in every church for persons attending to sign. Later these will be bound and given to him.

In a way those most familiar with the bishop will appreciate, he summarized his 37 years in the active episcopate with the reflection:

"I've always had a good time and a lot of fun. I have a nice wife and a wonderful home (in Richmond, Texas) and now I want to sit here until I get my breath again (refer-

ring to his convalescence from surgery he underwent last month)."

The bishop pointed out that when he started out there was a tremendous clergy shortage in Texas, but that the diocese now has one of the strongest recruiting programs in the Church. He also said he always enjoyed working with young people.

One of the pastimes he will undoubtedly indulge in more and more as his health improves is fishing. The bishop reported that the clergy of the diocese had given him some fishing tackle as a retirement present.

The bishop, who is 72, the compulsory retirement age, was consecrated bishop coadjutor in 1918 and became diocesan in 1928.

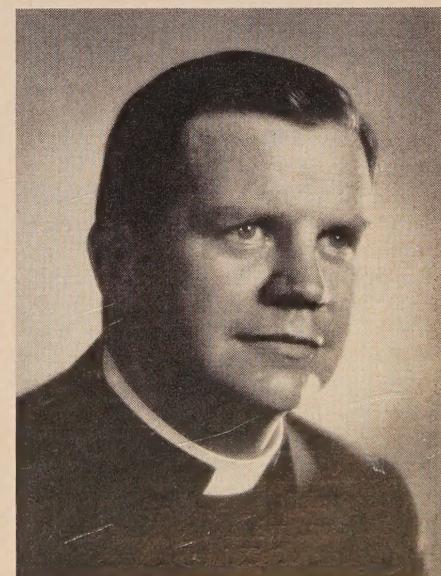
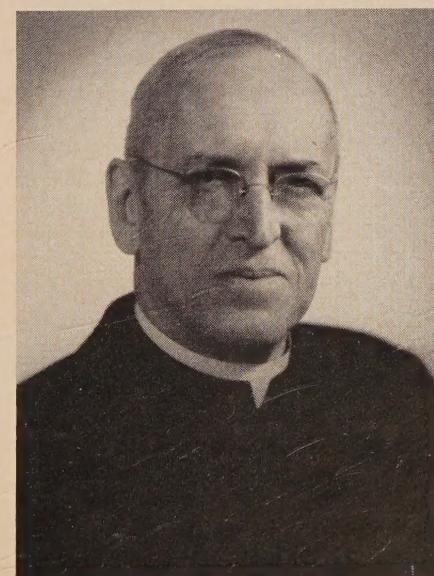
Statistics show an increase, from 1918 to 1954, in monetary value of parishes and missions (physical

plants), from \$987,296 to \$13,575,438; budget for diocesan missions, from \$4,413 to \$162,557 and communicants, from 6,855 to 36,374.

The opening of the Episcopal Theological Seminary of the Southwest and St. Luke's Hospital are also among his accomplishments. His one major disappointment was the change of the 1955 General Convention site from segregated Houston to multi-racial, unsegregated Honolulu, despite his strenuous efforts to provide unsegregated housing, eating and transportation facilities for delegates.

Perhaps the best description of the man who now passes his role as senior active bishop in the Church to the Rt. Rev. Edwin A. Penick, Bishop of North Carolina, is found in two somewhat different, but equally characteristic, comments in the Houston press, where he was called "50.1 per cent man and 49.9 per cent pixie" and "a man of rare personal warmth with a discursive mind and a host of interests (who) never lost sight of his prime mission, the spiritual welfare of his flock."

*The order changeth: Bishop Quin (left) to Bishop Hines*



## No Need Seen For Ending British Church-State Ties

The role of the Church of England in governmental affairs, as brought to the fore by the decision of Princess Margaret not to marry Group Captain Peter Townsend, is as incomprehensible to Americans as it is familiar and, in most cases, understandable, to Britons.

Most Americans were pleased when President Eisenhower opened his inaugural address with a prayer, but they hardly thought of him as a "Defender of the Faith." Likewise, although they look to the churches of the land to shape the moral fabric of the nation, they draw a sharp line between religion and politics.

Therefore, most Americans look with detachment, if not disinterest, on the current controversy raging overseas as to whether or not the Church of England should remain an "established" Church.

Not so in England. Some elements of the sensational press have called for the resignation of the Archbishop of Canterbury while others have asked for an overhauling of Church-State relations.

Under the system now in operation, the Prime Minister advises the Sovereign on the appointment of bishops, and certain bishops, in turn, sit in the House of Lords, the upper house of parliament. Also, although there are churches of many denominations in England, it is the Primate of the Church of England who crowns the Sovereign.

### Sensational Press Comments

It is this relationship which sets the stage for such comment as that of the Rev. John H. Hornby in the *Sunday Pictorial*:

"It is cant and humbug for a Church which is willing for its bishops to be appointed by a divorced Prime Minister (Sir Anthony Eden) to stop two people from their rightful pursuit of happiness."

Coupled with this was the stronger outcry from Lord Beaverbrook's powerful *Sunday Express*, which accused the Church of "brainwashing" the Princess and said of the Archbishop of Canterbury, Dr. Geoffrey Francis Fisher:

The case against him is strong. There are plenty who feel that the time has come for him to resign."

Eden came in for further criticism from the pulpit of St. Paul's Cathedral, London, when the Rev. G. A. Lloyd, vicar of Chiswick and Dean



British Information Service

Princess Margaret's decision raises question . . .

of Hammersmith, characterized him "as a man who has defied the Church" by remarrying after divorce.

Mr. Lloyd also urged that the Church "be free from the limitations of State control, the breaks and restraints of establishment."

### Presents Confusing Questions

Any careful analysis of the press comments coming out of England revolves around several factors:

- Did the Archbishop of Canterbury bring undue pressure on Princess Margaret?
- Has the Prime Minister's role in the selection of bishops proven satisfactory to the Church?
- Did parliament influence the Princess in her decision?
- Are responsible churchmen agitating for disestablishment?
- Is parliament agitating for it?

To obtain authoritative answers to some of these queries, *ECnews* sent cabled inquiries to England and received the following replies:

**From the Archbishop of Canterbury**—"I made a statement in the Church Assembly in November, 1952, to the effect that it is established

custom that the Prime Minister consults the Archbishop about vacant bishoprics. Such consultations have always proved mutually helpful and have led to the selection of names fully acceptable to both. Many Church Commissions have concluded that this system should remain so long as it works as satisfactorily as it now does."

**From the Church of England Newspaper**—Church-State relationship was debated in the Church Assembly of 1952 and again, with special reference to episcopal appointments, in 1954, but while anomalies were recognized no alternative was offered to the present system, which was overwhelmingly endorsed. There would be similar results, if the debate occurred now. Catholics object to Eden's appointing bishops, but know that the Archbishop of Canterbury is the biggest influence and could refuse to consecrate an unworthy man. A large proportion of the clergy object to the official attitude regarding divorce and approve of Eden. Lloyd is an unknown man, but his sermon represents a small element and lines up

with the Beaverbrook press campaign following Princess Margaret's decision. The vast majority of Anglicans and many outside value establishment highly.

**From the Church Times**—Lloyd's undistinguished sermon does not represent informed or popular opinion of the Church or non-conformity groups or the nation as a whole. Disestablishment is supported by a few papers peeved at Margaret's decision. They oppose the Church's divorce attitude. The integrity and impartiality of Eden in Church appointments is unquestioned. Historical precedents recognize Crown appointments as anomalous but not invalidating catholicity. Archbishops (York and Canterbury) are influential and are always consulted. Alternative appointment methods have proved no better. The grounds favoring establishment are prestige, influence of Christianity in state and empire—for example, the Coronation—pastoral advantages in parishes, education, services and prisons. It is inappropriate that the Church should itself propose disestablishment, but the Church would accept it if the nation so desired.

**From Church Illustrated**—Convinced there is no widespread desire for disestablishment in Church or nation. Refer to Eden's statement in parliament, Nov. 15th (he reported that the government had not received representations in favor of disestablishment from any responsible or representative body). The system has many obvious defects, but in practice it works well and provides in-

separable links with the Crown and whole British tradition. Most churchmen would welcome some reform not involving disestablishment. The present Premier's position as a divorcee is somewhat embarrassing, but appointment to bishoprics is always very nominal and only made after close consultation and advice from Church authorities.

#### Princess' Own Statement

To the questions of whether Dr. Fisher or Eden influenced Princess Margaret unduly, there is the Princess' own statement: "I have reached this decision alone."

The archbishop stated in a television interview that the Princess reached her decision of her own free will and that she was under no pressure from State or Church.

"She was seeking all the time what God's will was," declared the archbishop, who counseled her not in the role of Primate but of family pastor and friend, "and when it became clear what God's will was she did it, and that is not a bad thing for people in general to take note of."

Eden has been reported as stating in parliament that at no time had the views of the British government been sought nor had any official communication been sent to the Queen's governments in the other countries of the Commonwealth.

Canon Bryan Green, noted British evangelist of Birmingham, England, in the U. S. on a preaching mission in Delaware and Albany, has stated that the Princess' "stock has gone up immeasurably," and the Rev. R. D.

Say, of Hatfield, England, *ECnews* correspondent, reports that "churchpeople are thankful that the Princess has made the decision she has."

#### Church of England Position

Princess Margaret, herself, by direct statement, has said she was "mindful of the Church's teaching that marriage is indissoluble . . . ."

The Archbishop of Canterbury states in *Problems of Marriage and Divorce* (a pamphlet published earlier this year):

"The attitude of the Church of England, shortly put, is:

"(a) No marriage in church of any divorced person with a partner still living, since the solemnizing of a marriage is a formal and official act of the Church, and the Church must not give its official recognition to a marriage which (for whatever cause) falls below our Lord's definition of what marriage is.

"(b) But the relation of such people to the Church or their admission to communion is another matter, one of pastoral care for the sinner, and a matter of pastoral discretion."

The archbishop pointed out that he knew of many second marriages of divorced persons "abundantly blessed by every test of the presence of the Holy Spirit," but he could not sanction the Church performing the marriage, because the couple would "then be asking the Church to compromise the one way in which it can give a clear testimony to our Lord's standard for their sakes."

#### Episcopal Position Different

This attitude may seem harsh to American Episcopalians, whose marriage canons are more liberal. Divorced persons can, under certain clearly defined conditions, apply to the bishop for permission to be married again in the Church.

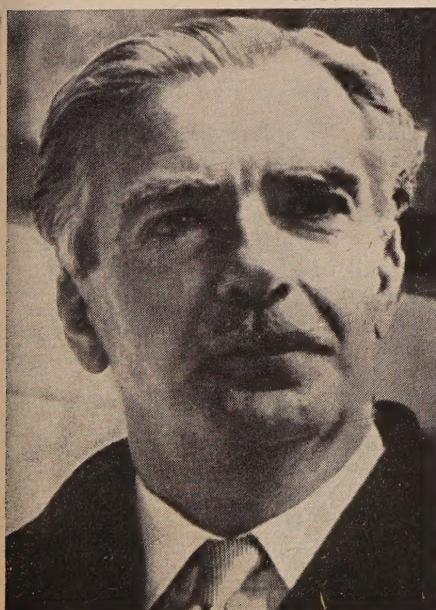
If the previous marriage can be shown to have failed because of the existence of one or more of several impediments to Christian Marriage, as defined in Canons 17 and 18 (mostly concerned with safeguards against consanguinity, insanity, disease, impotence, misrepresentation, sexual perversion, coercion or bigamy), the bishop can grant such permission.

The bishop must have 30 days' notice in which to study the evidence, and in no case shall a person be given permission to re-marry until his or her divorce shall have been final for a period of at least one year.

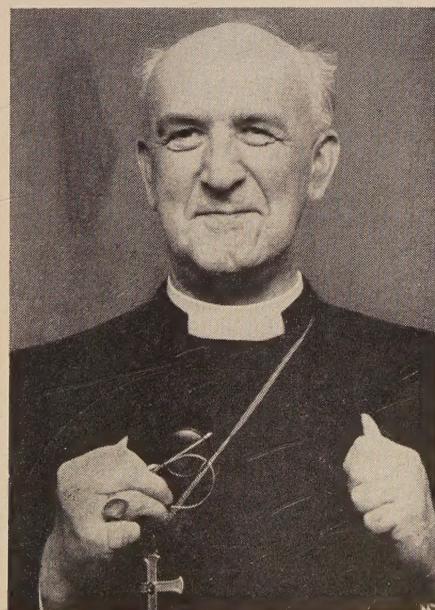
In England only the death of one of the partners can release the other from the marriage vows.

... about Eden's Church-State role—answered by the Archbishop

A. P. Wire Photo



Cunard Line



## Churchman Elected Mayor, Ending Machine Rule

Edmund Orgill, for many years a leading layman of the Diocese of Tennessee, delegate to General Convention, Regent of Sewanee and a trustee of the Episcopal Foundation for Radio-TV is newly elected Mayor of Memphis.

His election was interpreted as the end of the "Crump era." For the first time since 1910 the old "Crump machine" did not elect its man for the top job in the city.

Mr. Orgill, president of one of the South's largest hardware concerns, is also president of the Chamber of Commerce and the Rotary Club. He succeeds the late Frank T. Tobe.

Mayor-elect Orgill has pledged himself to carry on his predecessor's plans to build a power plant for Memphis at an estimated cost of \$100,000,000. He has said that he ran for mayor in order "to prevent the creation of a new political machine in Memphis which can be used as a pawn in state and national politics."

A vocal group of Crump political appointees had worked for his opponent, Watkins Overton.

## Flood Hardships Easing

Mopping up operations continue in East Coast towns and cities hit by two floods in as many months with heavy rains two weeks later threatening a third flood in Rosen-

dale, N. Y.

It was in Rosendale that All Saints' Church suffered structural damage in the first flood of last Aug. The Rev. David Arnold, vicar, and his people were just catching their breath after this weather disaster when the October rains came, with water rising eight feet high in the church. An electric organ was ruined; altar, reredos, cross and candlesticks were toppled over; some pews and parts of the floor were ripped up, and the lectern and Bible were ruined. Prayer books and hymnals, however, had been placed on top of the old organ, which stood just one inch out of the water. This was only part of the damage to the church, the rectory and parish house as well.

Among those who nearly lost their lives in the flood was Fr. Arnold himself. After he had helped his church in Rosendale as much as he could, he rushed off to look after St. John's, High Falls, where he is also vicar. There's a stream flowing under this church, which he was afraid might flood the cellar.

But he didn't bargain on a wash-out in the road and muddy waters that completely covered his car after he had barely started on his trip. After a struggle he was able to get the door open on the other side of the driver's seat in waters that were over his head.

"Fortunately," he recalled, "the current was going landward and

*Mrs. Harper Sibley, a past UCW president, congratulates Mrs. Wedel*



carried me back towards a shallow point to where I could get my feet on the ground . . . Some people came by and brought me to the rectory."

Although his mishap could have been far worse ("I was glad I was alone; I travel quite often with my wife and our six-months-old son . . ."), he had water in his lungs and congestion that kept him in bed three or four days. The automobile was a total loss.

Two weeks later heavy rains again threatened All Saints' but stopped before reaching flood stage. As on the middle of November the church was still closed down, but Fr. Arnold expected to hold services again in the parish house by Thanksgiving Day. St. Peter's, Stone Ridge, is also under his care.

Incidents like this are typical of those faced by New York, New Jersey, Massachusetts, Rhode Island, Connecticut and Pennsylvania—in side and outside the church.

In Connecticut, mop-up operations moved along so well that the diocese was able to return a check for \$5,000 sent by the Presiding Bishop's Fund for World Relief. The diocese has received at least \$24,859 from the special offerings of its parishes and missions, which doesn't include unsolicited contributions from 33 church groups and individuals in 13 states and Japan. Included in these gifts were \$1,000 from St. John's Fisher's Island, N. Y., and \$1,000 from the Diocese of W. Mass.

Meanwhile, though Episcopal churches suffered no damage in Pennsylvania, Christ Church at Stroudsburg has opened its doors for Saturday services to a Seventh Day Adventist Church washed out by the flood.

## New Duties for Cynthia

Mrs. Theodore O. Wedel (Cynthia), whose husband is a president too (of the House of Deputies), is herself newly-elected president of United Church Women of National Council of Churches representing 10,000,000 Protestant women.

Her election took place during the November annual meeting of the UCW in Cleveland, Ohio, and followed another election in Honolulu which made Mrs. Wedel a member of National Council.

She was also presiding officer of the Woman's Auxiliary Triennial which met in conjunction with General Convention, though separately (ECnews, Oct. 2).

## Film Star Helps Raise Funds for New Church

Every week thousands of television sets are tuned in to Hollywood's Robert Young and his sometimes funny, sometimes profound "Father Knows Best."

But few people know that Young, besides being an accomplished actor, is an active churchman.

Recently the Movie-TV star flew 500 miles at his own expense to help a small mission meet the challenge of growing pains and to admit, contrary to program publicity, that "Father doesn't always Know Best."

"I sent my daughter to college," he told fellow Episcopalians, "and she found religion where too many people forget it."

"She insisted," he continued, "that my wife and I join a church. That was something, because we weren't church people. We went on Christmas and Easter because it was fashionable thing to do."

"Well, we joined the Episcopal Church in Beverly Hills," he summed up, "and that ended a search. For years my wife and I had been looking for something, not knowing what. When I joined the church three years ago, I found there was meaning and purpose in my life."

Before the evening was over, Young, in company with the Rt. Rev. Karl Morgan Block, Bishop of California, had helped the Rev. Lester Kinsolving, vicar of St. Thomas' Church, Rodeo, 100 miles inland from San Francisco, raise more than \$12,570 from the 100 or more persons attending a kick-off dinner meeting. The goal: a church building, for which a target of \$15,000 was set. It has now been exceeded, reaching, at last count, a total of \$16,000.

The money was raised largely through "baby bonds," a favorite device of the bishop. Acting like a pledge, they are purchased by the congregation and, as each coupon falls due, the person holding the bond sends in the called-for amount. When the bond matures, the contributor has given either \$25 or \$100.

Speaking with urgency, Young told the contributors "the church is not just a building—it's what the people bring inside the building. I appreciate my church for what it has done for me and my family. The least we can do is show our appreciation . . ."

In answer to a question about religion in the movie colony, the actor, a vestryman in his home parish—All Saints', Beverly Hills—reported:



Chris Kjobech

Mr. Kinsolving, Bishop Block, Young, Mrs. Kinsolving at Rodeo rally

"God is very real to a lot of people in Hollywood. A few 'seamy' characters give the impression we're a Godless lot. There are just as many Christians in the movies and Hollywood as you'll find in any community—percentage-wise."

Young helped organize the Episcopal Players Guild, which puts on plays for churches as often as their schedules allow. Asked about the success of his TV-series, he said his church experience and closer home ties have helped him considerably as he plays the lead.

### Here and There . . .

**Christ Church, Philadelphia**, often called "the Nation's Church" because of its historic associations, celebrates its 260th anniversary with the institution of its 17th rector, the Rev. Ernest A. Harding, former rector of the Church of the Messiah and Incarnation, Brooklyn, N. Y.

**The Rev. Massey H. Shepherd, Jr.**, Professor of Liturgies and Church History at the Church Divinity School of the Pacific, conducted a four-day preaching and teaching mission at the Church of the Ascension, Twin Falls, Ida., and declared: "Christianity is everything or nothing to man. Either it is the greatest interest in his life or is as incidental as an athletic contest."

**Construction has begun** on the \$30,000 first unit of the \$450,000 St. Barnabas Church, Houston, Texas. The first unit is to contain a

150-seat chapel and five classrooms. Also scheduled for immediate construction is a playground, which will include a softball diamond, tennis courts and other facilities.

**In other building projects**, ground has been broken for a parish house, the first unit of a new plant for the congregation of St. Patrick's Church, Falls Church, Va., and the cornerstone laid for the new St. Peter's Church, Glenside, Pa.

**By action of the vestry**, St. Andrew's Church, Wilmington, has been named the Bishop Alfred Lee Memorial Church in honor of Delaware's first bishop. In addition to diocesan duties, Bishop Lee spent 45 of his 46 years in the episcopate as rector of St. Andrew's. He had originally been asked to assume the parochial function as an expedient.

**Also in Delaware**, the Arthur R. McKinstry organ, given in honor of the retired bishop of the diocese, was dedicated at St. Matthew's Church, Wilmington.

**Two anniversaries**, in widely separated areas, saw Bishop Norman B. Nash of Massachusetts attending the centennial celebration of Trinity Church, Haverhill, and Bishops Richard R. Emery, present incumbent of the Missionary District of North Dakota, and Bishop Douglass H. Atwill, retired, marking the diamond jubilee of St. Paul's Church, Grand Forks. Eleven communicants started the church in 1880 in a frontier settlement.

## Bishop Noland Elected Coadjutor of Montana

The Rt. Rev. Iveson B. Noland, 39-year-old suffragan bishop of his native Louisiana, has been elected Bishop Coadjutor of Montana at a special election at St. Peter's Pro-Cathedral, Helena.

Selection came on the fifth ballot.

"I'm going up there to look around before making a decision," the bishop-coadjutor-designate said.

Married and the father of three sons, the Louisianian was consecrated suffragan bishop Oct. 1, 1952 in Christ Church Cathedral, New Orleans, which is celebrating its 150th anniversary as the first non-Roman church west of the Mississippi.

A native of Baton Rouge and graduate of Louisiana State University and the School of Theology at the University of the South, Sewanee, Tenn., the bishop 5' 11", 175 lbs.) towers over his petite (5', 95 lbs.) wife, who continually feels she's invading a stag party, because all three children (Iveson, III, 16; John, 8 and Dan, 3) are boys.

A family man, the bishop once informed *ECnews* his main problem in his episcopal office was "discharging my responsibilities as a parent, in view of frequent absence."

He also enjoys fishing and duck hunting, for both of which he has little time these days.

Described by the Rt. Rev. Girault M. Jones, Louisiana diocesan, as "a solid-as-a-rock, down-the-middle churchman," Bishop Noland came to the episcopate from the rectorship of the Church of the Good Shepherd, Lake Charles, a cure to which he was named in 1950.

Ordained to the priesthood in 1940, he served churches in Baton Rouge, Natchitoches and Winnfield, La., before serving as an army chaplain during World War II.

After the war he was rector of the Church of the Holy Comforter, Charlotte, N. C., before returning to Louisiana.

Because of the large size of the diocese, Bishop Noland has made his office in Alexandria, near the center of the state, and has divided responsibilities geographically as well as administratively with Bishop Jones.

If he accepts election, Bishop Noland will succeed the Rt. Rev. Henry H. Daniels, 70-year-old Bishop of Montana, upon the latter's retirement. Until that time he will serve as his assistant.



Leon Trice

Bishop Noland: northward bound?

A native of Hertfordshire, England, Bishop Daniels has been in the episcopate for 16 years. He was elected Bishop Coadjutor of Montana in 1939 and became diocesan in 1940.

## New Deans Chosen

The Rev. Canon Darby W. Betts and the Rev. Russell E. Murphy have been appointed deans of the Cathedral of St. John, Providence, R. I., and the Cathedral of Our Merciful Saviour, Fairbault, Minn.

From 1952 until Sept. 1 of this year, Dean Betts, whose appointment took place last month, was a canon of New York's Cathedral of St. John the Divine, where he was in charge of music at the cathedral, headmaster of the Cathedral Choir School and Director of Community Relations and Friends of the Cathedral.

Early this Fall he became Director of Episcopal Charities and the Department of Promotion and Publicity in the Diocese of Rhode Island.

A native of St. Louis, Dean Betts attended Virginia Military Institute and was graduated from Washington and Lee University and Virginia Theological Seminary, from which he later received a Master of Sacred Theology degree in the field of Worship and Architecture.

Awarded a scholarship to the Architectural School of Columbia University after St. Clement's Church, Alexandria, Va., representing a radical departure in church architecture, was built under his direction, he is at present Columbia's official consultant on the Architecture of the Protestant Church.

He has served parishes in Missouri, Tennessee and Virginia and was acting chaplain and a lecturer in religion at Columbia University.

While associated with the New York cathedral, he was a co-chairman of the Citywide Slum Prevention Committee and the League of West Side Organizations.

As an architectural authority, he is a member of General Convention's Joint Commission on Architecture and the Allied Arts; editor of *Architecture and the Church*, the Episcopal Church's official book on architecture; a member of the Department of Worship and the Arts, the Commission on Architecture and the Board of Directors of the Bureau of Church Building of the National Council of Churches.

He is married and the father of two children.

Mr. Murphy, rector of the Church of the Church of St. John-in-the-Wilderness, White Bear Lake, Minn., was ordained to the priesthood in 1950, entering the ministry from YMCA work, which he did both before and after World War II. During the war he was a first lieutenant in the Army Air Force, serving in the South Pacific.

He graduated from Iowa State University in 1939 and Episcopal Theological School, Cambridge, Mass., in 1950. He served for a time as junior canon at Christ Church Cathedral, St. Louis. He is married and the father of two children. His appointment as dean becomes effective Jan. 16, 1956.

## Seeing Eye to Eye

Presiding Bishop Henry Knox Sherrill and Bishop Angus Dun, of Washington, D. C., have made their share of 'spectacular' news.

But they found themselves giving the adjective a new, if somewhat literal, meaning recently.

It all happened when each man, on returning from General Convention in Honolulu, found he was not seeing things as clearly as he was accustomed to — a dangerous discovery after a meeting of such significance.

Bishop Sherrill discovered his handicap in Australia, where he went after leaving Hawaii. He waited, however, until returning to the U. S. before going to an oculist.

Then the secret was out. The two clerics had unwittingly exchanged eye-glasses in Honolulu.

The damage repaired, both bishops have regained their status as men of vision, visually and ecclesiastically.

## Episcopal Academy Given Collins Animal Collection

It's "Heads Up" for Philadelphia's Episcopal Academy.

The boys' school has been given the rare and priceless collection of animal heads and skins and the library on natural history and exploration which belonged to the late explorer, hunter, Alfred M. Collins.

His widow, who lives in Fort Collins, Colo., gave the collection and also \$20,000 for a trophy and lounge room for their display and preservation, named Collins Hall.

The collection includes 85 mounted heads, some of them rare species and others the largest of their kind to be preserved by the finest skill of a

turing company, founded in Philadelphia by his grandfather.

In the tradition of Teddy Roosevelt, he was one of the country's leading big game hunters between 1910 and 1929, providing specimens for natural history museums in Philadelphia, New York and Chicago.

In 1929 he relinquished his Philadelphia connections and moved to southern Colorado, taking over one of the largest still intact Mexican land grants of 120,000 acres. There he made a new reputation as one of the West's biggest and best known breeders of beef cattle as well as the developer of an irrigation technique which opened new grazing land. Before he died in 1951, he had the title of "Cattleman of the Year."

The meeting place was the campus of Virginia Theological Seminary.

Dr. Ebbe C. Hoff, Medical Director of the Division of Alcohol Studies and Rehabilitation of the Virginia Department of Health, classified alcoholism as a chronic disease and recommended three steps in approaching the problem:

- Treat the alcoholic as a person and not as a problem.
- Recognize that effective treatment involves a "re-learning" process.
- See the importance of resocialization: the reformed alcoholic must be accepted back by society.

"The A. A. program," said the A. A. member from Kankakee, Ill., "gives the 'Alkie' a chance to grow up; he can't go down, because that's where he is. I know."

The Rev. David A. Works, rector of Christ Church, North Conway, N. H., and president of the North Conway Foundation on Alcoholism, saw alcoholism primarily as an issue of sin—separation from God—and the job of the Church as that of bringing the alcoholic back to God.

It is the person, not the thing that the Church is concerned with, he said.

### In Brief . . .

The Very Rev. James A. Pike, dean of New York's Cathedral of St. John the Divine, paid tribute to the late Alexis Felix duPont, founder of St. Andrew's School for Boys, Middletown, Del., at a "dual" ceremony on the school grounds. The occasion, marking the 25th anniversary of the school, was the laying of a cornerstone for the Irene duPont Library, a gift of Mrs. Irene duPont in honor of her late husband.

Breck School, an independent Episcopal day school in St. Paul, Minn., has sold its plant to the Evangelical Lutheran Church for \$800,000. It will be used by that group as a national seminary. Meanwhile the school plans an extensive building program on River Road, Minneapolis.

Ground has been broken for a new student dormitory at Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio. To cost \$257,000 and financed largely by Builders for Christ funds, it will be named the Canon Orville E. Watson Memorial Hall in honor of a former alumnus and faculty member, who died in 1951 at the age of 93. Another \$128,000 will be spent on housing units for married students.



Evening Bulletin

Face to face: Bill Tierman, 9, and Collins Hall specimen

taxidermist. One exhibit is of fearsome size: a tusked elephant head, 11 feet long and 10 feet across.

There is also a giant Alaskan moose with a six-foot rack, the hide of a 'grand-daddy' alligator, and several majestic mountain sheep and goats. All are startlingly life-like.

The gift is especially thrilling to Episcopal's veteran headmaster, Dr. Greville Haslam. He is a fellow of the Royal Geographical Society, who has sailed the Arctic with Captain Bob Bartlett and hunted with spear-carrying tribes in the South Pacific.

Collins was an Episcopalian and of the Class of 1893 of the academy. He was an executive of a large cardboard and paper products manufac-

### Alcoholism Debated

Although churches of differing denominations may vary theologically, they will unite to fight a common enemy. And what more widespread threat to healthy Christian communities than alcoholism!

So think the members of the Middle Atlantic Region's Inter-Seminary Conference, which in past years has considered more doctrinal topics.

With the hope of recruiting inter-faith action, the Conference assembled students from seven seminaries to hear the problem outlined by three speakers—two authorities, one secular and one theological, and an Alcoholics Anonymous member.

## Greek Government Honors U. S. Priest in Geneva

The Episcopal priesthood extends far beyond parochial assignment.

Since 1946 the Rev. Raymond E. Maxwell, Pennsylvania-born priest and former rector of St. Mark's Church, St. Louis, has been on the staff of the World Council of Churches in Geneva, Switzerland.

Last month the 47-year-old clergyman, whose special responsibility is liaison with Orthodox churches, was the central figure in a brief but significant ceremony.

In the Greek Embassy in Berne, Switzerland, he was presented, on behalf of the King of Greece, with the Order of the Phoenix, an honor given those "who have served Greece well" in different fields of humane and technical endeavors.

Making the presentation (see photo) was Dimitri Arghyropoulos, Greek Ambassador to Switzerland.

As Secretary for Orthodox Churches and Countries of WCC's Division of Inter-Church Aid and Service to Refugees, Mr. Maxwell visited the Ecumenical Patriarch of Constantinople immediately following a severe outbreak of rioting in the Turkish capital, during which Greek nationals were assaulted, their places of business destroyed and \$100,000,000 worth of damage in desecration and pillage wrought on Orthodox church properties (EC-news, Oct. 30).

In a night of terror, Orthodox clergy were beaten and killed, graves in church cemeteries were torn open

and seminaries were invaded. Turks claimed the riots were in reprisal for the mysterious explosion of a stick of dynamite in the gardens of the Turkish consulate at Salonika.

Carrying a personal message of concern from WCC's General Secretary, Dr. W. A. Visser 't Hooft, Mr. Maxwell brought back one of the most complete eye-witness accounts of the devastation and sparked a move to bring immediate relief to 2,000 Christian families in Istanbul.

The rioting occurred Sept. 6. Two months later, Mr. Maxwell was back in Turkey as a member of a "Mission of Fellowship," which paid a week-long visit to Istanbul to survey the damage.

On the mission team was another Episcopalian, the Rev. Dr. Edward Hardy, Professor at Berkeley Divinity School, as well as another American, Prof. Robert Tobias of Butler University, Indianapolis.

The team also included the Rt. Rev. Ivor Stanley Watkins, Bishop of Malmesbury, of Bristol, England, and the Rev. Charles Westphal, vice-president of the Protestant Federation of France.

American churches, working through Church World Service, have already contributed \$15,000 in cash and \$25,000 in relief supplies to the stricken area.

## Alaskan Host

All Saints' Church, Anchorage, with its rector, the Rev. Albert J. Sayers, found itself in the role of host recently to a meeting of 12

*Greek Ambassador and Mr. Maxwell, with unidentified onlooker*



Protestant denominations in Alaska.

Called together by the Alaska Committee of National Council of Churches' Division of Home Missions, the delegates sought ways to meet the Christian challenge implicit in a phenomenal population increase of 62 per cent—highest in the nation—from 1950-54 in Alaska.

The conference, which saw the Rt. Rev. William J. Gordon, Jr., Missionary Bishop of the Episcopal Church in Alaska, as a panel participant on the subject, "Working Together in Alaska," deplored "over-emphasis on sectarianism" and urged that "responsible communions desiring to share in the permanent advance of the Christian movement in Alaska do so in cooperation with communions engaged in missionary work there through the years."

Concerned about what an NCC release called "other denominational groups (which) have poured into the territory regardless of earlier comity agreements" and overchurching in some communities, the conference called for coordinated planning and a cooperative spirit to eliminate duplication and sectarian divisiveness.

Gov. Frank B. Heintzleman of Alaska addressed the conferees.

Represented besides the Episcopal Church were American Baptist, Augustana Lutheran, Christian Reformed, Church of God, Church of the Nazarene, Evangelical Mission Covenant, Evangelical Lutheran, Friends, Methodist, Presbyterian U. S. A., and the Salvation Army.

## In Brief . . .

A residence for graduate students will be built on the campus of the International Christian University in Japan in honor of a well-known Episcopal churchwoman, Mrs. Harper Sibley, who served on the Board of National Council, 1946-52, and has been a vice-president of the ICU Foundation, since its organization in 1951.

In the Missionary District of Haiti, the Sisters of St. Margaret recently celebrated its 100th anniversary. The Society was organized in England in 1855, later extending its work to the U. S. In 1927, the Society sent four Sisters to Haiti.

The Rev. Thomas C. Schmidt, the second clergyman to be sent by the Episcopal Church to work in Columbia, was ordained to the priesthood in Bogota by Bishop R. Heber Gooden of the Canal Zone, in whose jurisdiction Colombia falls.

# Trial

**'Trial' throws a good cast and good direction into the uneasy job of making effective movie fare out of a profound moral problem involving race prejudice and Communist mass hysteria techniques**

By VAN A. HARVEY

WITHIN the year, MGM produced three motion pictures with controversial themes: "Blackboard Jungle," "The Cobweb" and "Trial."

"Blackboard Jungle" was a shocking portrayal of juvenile delinquency in a metropolitan school. "The Cobweb" dealt with the inability of a psychiatrist to untangle his own life while professing to unravel the threads of others. "Trial" has to do with inter-racial tension and the communists' attempts to manipulate that tension.

There was a time—not so very long ago—when Hollywood was timid to the degree that it avoided all subject matter which could be interpreted as the least bit controversial. In this sense it is gratifying that as large and influential a studio as MGM should venture into social commentary. One might not always agree with the commentary but Hollywood was, at least, doing something more than simply reflecting our collective prejudices and blithely turning its back on issues which were gnawing at the vitals of our society.

This concern for social issues is not an unmixed blessing, however, and "Trial" is a good example, as was "Blackboard Jungle" before it. Both are marked by stark visual descriptions of a fundamental problem together with a too-quick resolution of it. In both, the slickness of the productions seems to enhance a realistic view of life but actually lends itself to an artificial and gimmicky ending. This is not to say that the producers must always leave us with a moral or a happy ending, but it does mean that we have a right to expect a fundamental seriousness in



Law professor, Glenn Ford, and defendant, Rafael Campos

the treatment of the theme.

Take "Trial" for example. Glenn Ford portrays a young law professor who is eager to gain some practical experience and agrees to defend a young Mexican boy accused of murdering a white girl who had resisted his advances. Ford soon realizes that his employer—played brilliantly by Arthur Kennedy—is a Communist who is more concerned in using the case to raise money for the Party than he is in defending the boy successfully. Because he believes in the innocence of the boy, however, Ford feels that he is justified in participating in the mass rally to raise funds, although he obviously feels guilty on account of it.

Shortly before the conclusion of the trial, the Party line changes, and it is decided that the boy would be more useful as a martyr. Kennedy orders Ford to lose the case by putting the young boy on the stand where it will be possible for the district attorney and a hostile jury to confuse him. The boy is convicted and the judge is required to sentence him to death.

Perhaps it wouldn't be fair to tell you how Ford responds to this verdict and how in the end the right triumphs. But it is necessary to say that it is entirely unconvincing and that it weakens in retrospect the entire picture. For by resolving the problems in such a facile way it leaves the impression that they were not so complex after all, and that with a little book learning and the will to win everything will turn out for good in the end.

The picture actually raises a profound moral problem, although it

does not handle it profoundly: how can one work for the same immediate goal with others who also desire that goal but for quite contrary and immoral reasons? More directly, how can Ford work for the same end as the communists—to save the boy—without enhancing their cause in the process? More than one citizen has had to face this problem in real life in the past few years, and a few have been crushed by it in the end.

This fundamental problem is made more acute in the picture by having the young law professor fall in love with a secretary who is a fellow traveler and whom he suspects of still being infected with their ideology.

Both problems could have been the occasion for a very sensitive and poignant drama. The writers, however, would have us believe that the girl never really believed Communist doctrine and that it only gave her a sense of belonging. She confesses that she had long since revolted against it. This is not a solution, of course, it just denies that there was any real problem at all. And as for the moral dilemma that Glenn Ford faces, well, somehow all that vanishes with a clever trick, the only merit of which is that it ends the picture.

In effect, "Trial" is not really a serious picture in any deep sense of that word. This is not to say that it is not well produced or directed. For it is. It is, rather, what I shall call a "slick" picture which gives the impression of depth but which leaves one unsatisfied.

We're glad MGM is conscious of the inherent drama of controversial topics. We only ask that the moral dimension be preserved. END

# Comics With A Goal

**Anglican priest beams action magazines at children of all ages: 'The Church,' he feels, 'too often insists on hammering the nail in and saying this is Christian, instead of letting the truth speak for itself'**

By MALCOLM BOYD

OUT of the smoke surrounding the bombardment of so-called comic books has emerged a series of magazines designed, written and illustrated to appeal to the "goodness" in youngsters, without succumbing to the temptation of making the picture-stories so namby-pamby as to be unrealistic.

Young readers across the other side of the Atlantic can thank the Rev. Marcus Morris, an Anglican priest, for their new comics, the result of an enterprise which is one of the most unusual in publishing history.

Except for certain strip-dramatizations of lives of great Christian men and women, Mr. Morris' comics are not explicitly Christian, although an implicit Christian motivation and

attitude undergirds the entire enterprise.

It was as a priest in his parish, and after launching a church magazine, that Mr. Morris became increasingly aware of the need for putting over the Christian faith in a popular way through the printed word.

Forging ahead against great odds—his four-page parish leaflet needed improvement in many ways, each requiring money—Mr. Morris first expanded the sheet into a town paper and then into a Lancashire county effort.

The paper, by this time called *Anvil*, featured contributions by well-known writers like Michael Scott and the late C. E. M. Joad, and the illustrations were good. Although *Anvil* could pay only small fees, Mr. Morris continually sought "name" articles, in the meantime broadening his contacts.

When *Anvil* was obviously not going to succeed on a county basis, Mr. Morris began circularizing clergy throughout England, and he personally borrowed money from the bank and was aided by a few parish supporters and by a parish church bazaar.

For newsstand and bookstall distribution, it was found that a demand for *Anvil* would have to be created by advertising, and so a stalemate came about, since there was no money for advertising.

At this time,



*Editor Marcus Morris*

Mr. Morris wrote an article for the British *Sunday Dispatch* entitled "Comics Bring Horror into the Nursery." The London *Daily Mirror* ran a headline: "Parson to Start Religious Comics," and then letters poured in from all over the country, praising Mr. Morris' motives in rather general terms, but offering no specific channels of action for his ideas.

With an artist (who is still with him), Mr. Morris worked out an idea for a strip cartoon called "Lex Christian, the Fighting Parson." The plot was drawn to revolve around a parson in a slum area, but nothing developed with this idea.

Then Mr. Morris decided to go ahead with his conception of a magazine and for nine months worked on the original dummy of *Eagle*, which, along with the comic books known as *Girl* and *Robin*, now has a circulation of more than two million.

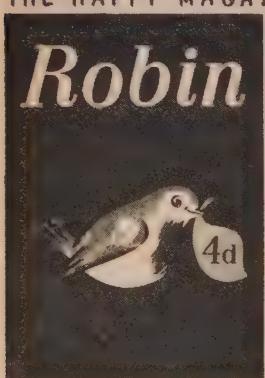
Joining Hulton Press of London in the fall of 1949 as editor of the future magazine, Mr. Morris produced four trial issues of *Eagle* while still trying to commute to Lancashire and his church. *Eagle* finally came out in April of 1950; Mr. Morris resigned from his parish the following June, and was named honorary chaplain of St. Bride's Church on Fleet Street, London's newspaper row.

*Eagle* is for boys aged 10 to 14. The British newspaper, *The Observer*, describes Mr. Morris' comics as being "of a new type, streamlined, brightly-colored, strip-illustrated, atom-conscious but salutary in tone."

Colonel Dan Dare, drawn by Mr. Morris' artist-associate Frank Hampson appeared on the front cover of the first issue of *Eagle*. On the back page St. Paul was billed as "The Great Adventurer."

Other magazines: *Girl*, for 10 to

## THE HAPPY MAGAZINE FOR BOYS AND GIRLS



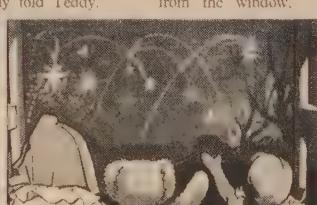
1. "It is Bonfire Night," Andy told Teddy.



2. "Look, what's there?" said Andy.



3. "Someone has made a big bonfire."



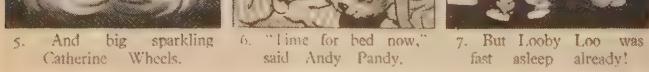
4. They watched lots of rockets



5. And big sparkling Catherine Wheels.



6. "Time for bed now," said Andy Pandy.



7. But Looby Loo already!

14-year-olds; *Swift*, for the younger brothers, and a new comic book, *Robin*, for children learning to read. The latter has already established a circulation of upwards of a half-million.

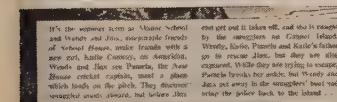
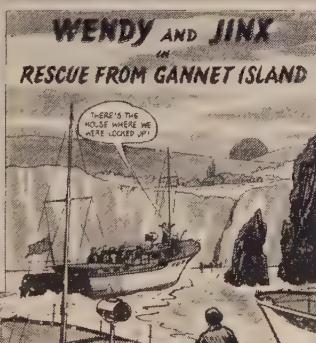
One implicit Christian attitude in Mr. Morris' comics concerns the hero figure: "Children identify themselves with the hero," he asserts. "In comics which are harmful for children, the hero almost always wins the day either by brute force or perhaps because he has some magical device which enables him to perform an action which is in fact superhuman.

"It is a very dangerous thing to suggest to children that there is an easy way out of life, to lead them into the 'fantasy of omnipotence'. The next step is for the child, or adult, to say: 'If only I had a magical device, I could . . .'"

Dan Dare in *Eagle* illustrates the implicit Christian point of view characteristic of Mr. Morris' comic book characters. Dan Dare wins the day, as a hero must, yet through the use of his own abilities and talents. He has courage, common sense and perseverance, uses modern devices, but none of these is 'miraculous.'

A second implicit Christian teaching in Mr. Morris' comics concerns social attitude: "Does a strip succeed in showing a child that the way to get on in life is to cooperate with others, or to trample down other persons?", Mr. Morris asks. He

**MORE NEWS ABOUT THE GIRL SEWING COMPETITION!**



points out that many strips today teach children to get ahead by cleverly doing-in others. His comics teach a Christian social attitude.

Why are his comics more often implicitly than explicitly Christian? Because, as he explains, "the Church too often insists on hammering the nail in and saying '*This is Christian*,' instead of letting the truth speak for itself."

Children living in our highly-mechanized age are out of touch with basic reality, Mr. Morris believes. He describes 'basic reality' as the sea and rivers and the countryside . . . the simple things which a child needs to express his sense of adventure.

"Children want robust and exciting material and, if they are not given it, will simply look for it elsewhere," he claims. "All too often we offer chil-

**JACK o' LANTERN COMPETITION, P. 11; FOOTBALL CONTEST, P. 6**



In choosing the explicit Christian theme in his comics—to show Christianity in action—Mr. Morris is motivated by his conviction that children are not so much affected by being preached at as by the effectiveness of seeing Christianity at work.

A professional child psychologist is given the responsibility by Mr. Morris of dealing with special-problem letters which come in the mail.

Clubs have been organized in conjunction with each paper, to which children of each paper's age group belong. The *Eagle* club now has about 100,000 active members. Outings are organized for club members along regional and local lines, and youth hostel trips are operated by *Eagle* and *Girl*.

ordinary blood and-thunder. The ordinary cowboy and Indian story does no harm."

What is the matter with the majority of children's comics today? "Their whole attitude to life," Mr. Morris declares. It is a wrong thing for a child to *glory* in being violent. It is wrong that he should be given macabre material in comics.

For acts of heroism or public service by boys and girls *Eagle* and *Girl* award badges during each week and month. The standard of such awards is kept high, with representatives being sent to interview children and their families. The 'Eagle of the Year' receives a fortnight's holiday for himself and his family.

"My function, as I see it," Mr. Morris says, "is to try to put over something of what Christianity stands for to people who have either no use of it or else the wrong idea about it, and I must do this in an entirely non-churchy way. It is not my intention to present in a direct way the doctrines of the Christian faith, but to relate Christian values to ordinary living."

# EDITORIAL

## *Christmas and the Holy Land*

As faithful Christian hearts turn again to the Holy Feast of Christmas the more thoughtful among us will be saddened by the continuing bitterness and hostility in the Holy Land of our Saviour's birth. While many in that unhappy part of the world will sing "Gloria in excelsis," there will be little "peace on earth" for them, and too few "men of good will" in their midst. Jerusalem is an armed camp and the "Little Town of Bethlehem" has forgotten the angels' song in the rumble of cannon along its ancient streets and the piercing shrieks of jet aircraft across its now starless skies. For the Arab hates the Jew and the Jew hates the Arab and there is no peace in the land of the Prince of Peace.

This antagonism between Arab and Jew has a long and complicated history covering many centuries. For eight years now these tensions between Israelis and their Arab neighbors have been an especially dangerous threat to peace in the Middle East. Since that day in May of 1948 when David Ben-Gurian proclaimed the "establishment of the Jewish State . . . to be called Israel," the situation has grown more desperate day by day, month by month, and year by year. At dawn on the very day after this proclamation Egyptian planes bombed Israel. Although numerically superior, the Arabs were no match for the dedicated and well trained forces of Israel. Nine months later Egypt called off the abortive attempt to crush the Israelis. Armistice agreements provided for a temporary frontier and for demilitarized zones at various points along the frontier. It was expected that this armistice would be followed by a formal peace treaty.

### **Both Sides Were Frightened**

No peace treaty has been signed yet, and none seems immediately possible. Last month the New York Times Magazine reported: "A few days ago there was a thunderstorm over the Gaza region, the Egyptian-held strip of Mediterranean coast thrusting northward into Israel.

At the first flashes of lightning, many Israelis in near-by settlements jumped with apprehension. They feared that war had started—and fear was undoubtedly duplicated on the other side of the deep-plowed furrow that marks the troubled border."

The Arabs say they will not negotiate a treaty because the Israelis have refused to compensate the Palestinian Arabs or even to take back those who fled during the war. But why Egypt and her Arab allies really were determined to do was not even to recognize the existence of the Jewish state. One incident has led to another—boycott, blockade, border raids, sabotaged plans for the joint development of the Jordan River.

The Western Powers have been torn between two conflicting motives. They felt a moral commitment to preserve the Jewish state, for they had brought it into existence and had voted the United Nations for the partition of Palestine. On the other hand, they needed the friendship of the Arab world, with access to the oil of the Middle East. They tried to balance these factors, offering to guarantee borders and supply limited arms to both sides. But suddenly it has happened so often in recent years, Russia has seized the initiative and is trying to make one great effort to penetrate the Arab world by arming the Egyptians. This she began to do in September.

### **October Border Raids Take on Added Significance**

All this is background to the events of October when what seemed at first like another border raid led to a major collision of the two forces at the cross roads village of Auja. This is supposed to be a demilitarized zone, but Israel claims it is hers because it is the Palestine side of the old border between Palestine and Egypt. But Egypt challenges this claim. So there is war and rumor of war in the Holy Land.

We could write much more about this tragic situation but it would only further indicate how difficult it is to establish justice in a world in which self-interest seems to be the law of life. The world was filled with pity for the Jewish victims of Hitler's sadism, and yet to provide a homeland for the refugees of Europe our enemies have produced other refugees in the Middle East—thousands of them, without a home or a means of making a decent life for themselves and their children. Burning with a bitter hatred of the Israelis, who now hold their former homes and possess the land upon which they have lived for a thousand years and more, 100,000 Palestinian Arab refugees crowd the United Nations camps in this confused border strip where most of them have been provided with at least a temporary protection from the

*ter warfare still exists—like this in the Shiekh Jarrah quarter of Jerusalem*

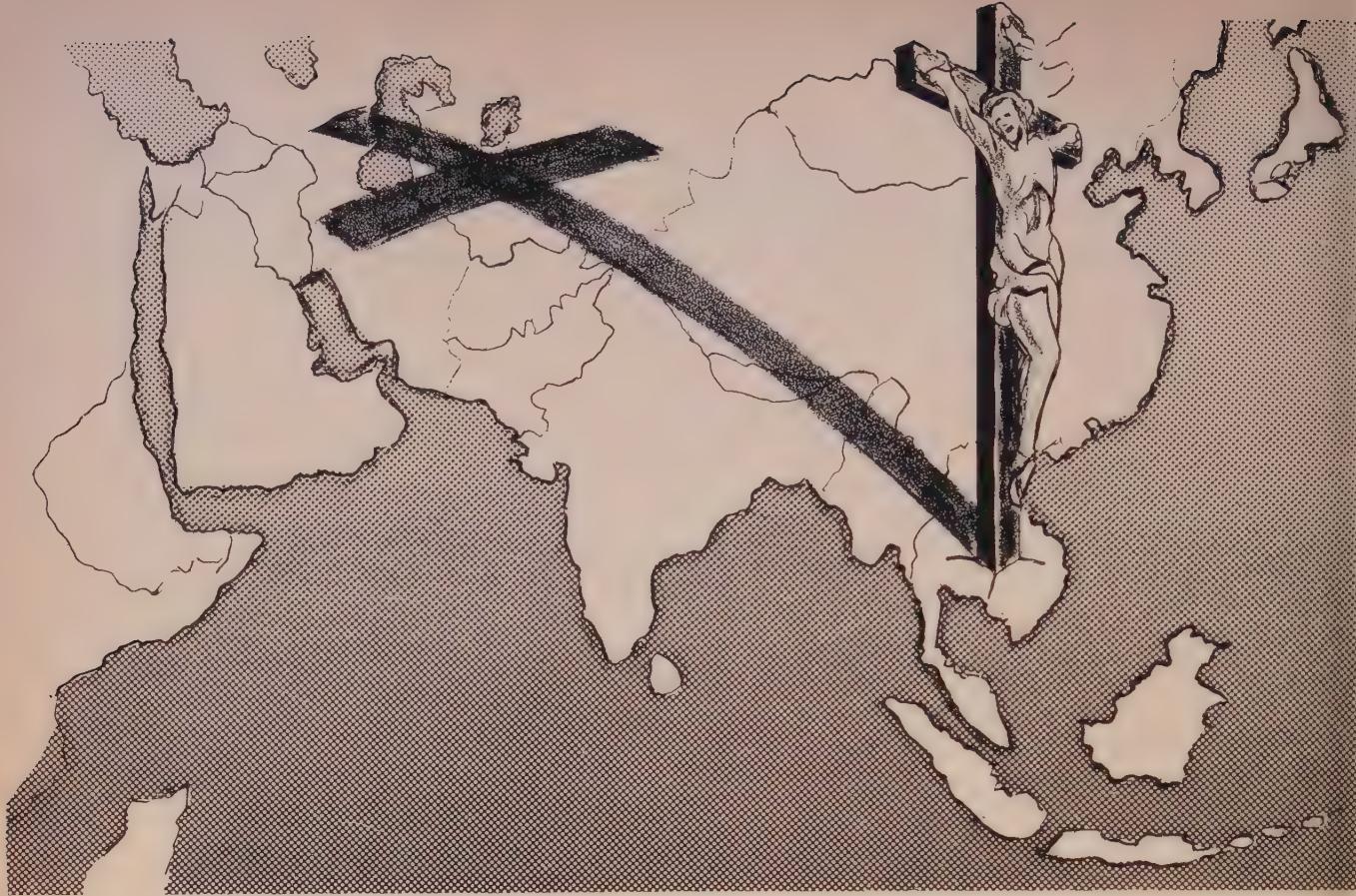
sun and the rain. It is said that about 97,000 more refugees live with permanent resident of this disputed area or in shabby huts and lean-tos.

And all the time the governments of the West have been using the situation in Palestine first as an opportunity to win votes from the large Jewish segments of metropolitan populations and then, as if betting on both horses in a race, they have tried to placate the Arabs, hoping to keep a steady flow of oil from the Middle East moving into their ships and ultimately into their machines. In the meantime Russia has seen an opportunity to convince the Arab world that she is their ally and that the Western Powers favor Israel. They realize that the Arabs have a proverb which goes like this: "My enemy's enemy is my friend."

It will be difficult to hear the song of angels anywhere near the "Little Town of Bethlehem" or in the region of Gaza or about El Auja this Christmas. But Christians will remember that it was into a very dark world that the Great Light shone long ago, and we shall continue to try to minister to the refugees, the homeless, and the dispossessed, whether they be Jew or Arab. We shall pray that peace may come to the land where men first received the holy hope of a new world dedicated to God's glory, in which there would be "peace on earth to men of good will." M.E.B., Jr.

Associated Press





# TWO ASIAN POLICIES

By HARLAN CLEVELAND

*The publisher of a significant magazine asks: "Cannot our national policies in Asia, no less than our Church missionary work, be cleansed of all prudential desire to make Asia safe for America and be rooted in concern under God for the hungers and needs of the people of Asia."*

**L**AST summer I visited the Holy Land. Like most tourists, I suppose, I alternately took offense at the shoddy physical relics and gloried in the unspoilable premises where Jesus had walked—the shores of Galilee, the Shepherds' Field, the wastelands below Jerusalem to the east.

In Jerusalem one day, as every tourist must, I plodded up the Via Dolorosa, following the fourteen stations of the Cross. Much of the way was as it had been—the chestnut stands, the blacksmith shops, the goatherds with their straggling flocks, the noise and smell and crowds and confusion. But as I reached the top of the narrow, climbing path I glanced up and saw a sign which suddenly brought me up to date. "The Great Sioux Uprising," the sign said, "with Jeff Chandler."

The Sioux Indians didn't quite make the grade, I reflected. But the Asian and African peoples are different. Their revolt against the western white man is succeeding. And for good reason: the Asians and Africans are throwing in our teeth the principles by which we ourselves came to greatness.

Is that bad, or is it merely upsetting?

Our House of Bishops at General Convention in Honolulu issued a Pastoral Letter. Facing westward toward Asia, the Bishops said: "We see much that to our human gaze is disturbing, even frightening, yet under God full of promise."

The Pastoral Letter is magnificent in describing the problem—the Asian revolt against the western white man's assumption of his own superiority. The Bishops set before us clearly the essential fact about our rapport with Asia: that "We in the

(Continued on page 22)

# AU SHE ASKED WAS A Job

She was not a panhandler. She did not even look at the bill in my hand as she huddled there against the wall with her three children. She gazed into my eyes; and there was anguish in her tear-wet face such as I have seldom seen.

"I would like you to take this bit of money," I said to buy your children and yourself some food."

She looked at the bill and her reaction amazed me. Her head drooped again; she half turned away and once more deep sobs shook her body.

"Ah Sum (lady)," I asked. "What is the matter?"

It was several moments before she could speak. Her first words were:

"Thank you for your kindness; thank you for the money. But could you get me a job?"

The story told by this widow of Hong Kong was bathetically courageous. Her name was Man Yau Oi. After the birth of her third child, now three years old, her husband had died. She tried to feed herself and her children by selling chickens in the streets. But she did not have a license. (The granting of licenses is tightly restricted in Hong Kong.) And she was arrested dozens of times. Some magistrates were lenient, others imposed the maximum fine. She could not continue even this precarious living.

She was herself an orphan. Only the charity of her husband's elder brother stood between them and actual starvation. But he himself was only a scavenger, earning barely enough to keep his own family. Every day, there was less and less food. She had no place to sleep at night, so her brother-in-law permitted her and the children to sleep on the floor of his tiny shack.

This is the factual story of Man Yau Oi as reported by Mrs. Alma Mills, wife of the Rev. Verent J. R. Mills, Overseas Director of Christian Children's Fund, Inc. Mrs. Mills asked the widow if she would agree to place her children in one of Christian Children's Fund's orphanages. She did not want to: she loved them too dearly. But after another talk with her in the Hong Kong office of CCF, Man Yau Oi realized that even if work was found for her, she would still have to place one or two of the children in an orphanage.

I wish to "adopt" a boy  girl  for one year in

(Name country)

I will pay \$10 a month (\$120 a year). Enclosed is payment for the full year  first month  Please send me the child's name, story, address and picture. I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving \$.....

Gifts of any amount are welcome.



*Man Yau Oi and her three children*

This woman was not looking for a simple hand-out. She was looking for a permanent, honorable solution to her tragic problem . . . a home for her three children . . . a job for herself. The condition of her little family can be duplicated many times over in the city of Hong Kong, which teems with orphans. Many husbands and fathers have met their death fighting the Communists on the Chinese mainland.

The Christian Children's Fund, largest Protestant orphanage organization in the world, maintains orphanages in 28 different countries: Austria, Borneo, Brazil, Burma, Finland, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States, Western Germany.

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# TWO ASIAN POLICIES

continued from page 20

United States, whatever our protestations of superior virtue, just because we are the most powerful and prosperous nation in the western world, have inherited in great measure the fears and resentments of Asia towards the West." They advocate working with Asia's self-assertive drive, not against it.

But when it comes to action, the Bishops' prescription must strike a layman as curiously out of scale with the gargantuan problems to which they draw attention.

We are Christ's Church, they said, and consequently our first concern must be for the "little companies of our brethren in Christ," who in most of the countries of Asia make up less than three percent, and sometimes as little as one-half of one percent, of the population. These "little companies . . . are feeling heavily the weight of nationalist fears and resentments towards the West."

The Bishops then call for a new kind of missionary work. "Only Asians can carry the main weight in witnessing for Christ to Asians. We cannot plant our Church and our institutions in Asia and then take pride because they are ours . . . The native, indigenous Church (must) become not an outpost of our Church, but a dynamic self-governing, witnessing organ of the one body of Christ . . . The motive of our missions must be cleansed of all prudential desire to make Asia safe for America, and be rooted in our concern under God for the hungers and needs of the peoples of Asia."

My argument is not with what the Bishops said, but with what they left unsaid. Is our Christian mission in Asia limited to the Christian missions in Asia?

What we do in our lovely churches and our sometimes lively church clubs is only a fraction of our mission as Christian laymen. The redemptive fellowships which our churches sometimes are, and always should be, can renew in us from week to week the resolution to apply Christianity in the marketplace, of things and of ideas. But it is just these outside applications which bear witness to our faith, that show whether we have deepened that faith through fellowship, or merely learned some bits of the Prayer Book by heart.

The Bishops, talking about missionary work, have said we have to be cured of our superiority complex. Don't we need to cure the same men-



The Author: Harlan Cleveland

tal illness in our foreign policy?

The facts are all too dramatic. With our seven percent of the world's population, we do produce forty-one percent of all the goods and services in the world. We have created a reasonably stable economy that does expand very rapidly. We can provide ourselves with a growing range of products and at the same time take longer weekends and more holidays. Prosperity in the rest of the world does depend on our markets and our food and our prosperity.

But it isn't just our wheat yield and our factory productivity that the awakening Asians find impressive. Our political ideas about freedom are also successful.

Most of the articulate leadership of every country in non-Communist Asia is determined to be free—free of colonial apron-strings, free of oppressive land systems, free of dependence on the West for machinery and energy and the products that can be made by combining them with their own raw materials.

The Asians are understandably impatient with the notion that freedom is only for the world's upper crust—as it was in the city states of ancient Greece. But their anti-Westernism is a screen behind which they hide their embarrassment at wanting to copy Western industry and apply Western ideas.

Our Western ideas about freedom are now so widely accepted in Asia that even the Communists keep trying to steal them. They see that human beings everywhere respond to the symbols of the very ideas we have popularized by our success—national independence, equality of opportunity, freedom of choice, gov-

ernment by consent of the governed, a rising standard of life.

Why, then, aren't we doing very well in Asia?

I think there are two main reasons. One is that we haven't yet learned to treat the Asians as equals. The other is that even at home, we don't yet practice fully the one principle of greatest moment to the peoples of Asia—the equality of men, regardless of race or color.

There is no doubt about it: How Americans of different races get along with each other is front-page news all over Asia, the subject of earnest inquiry to every American who works in an Asian country. A Negro doctor with whom I worked in China was frequently stopped on the street by total strangers and asked to describe the persecution of Negroes in America.

Early in 1953 an American who had been living in a remote village in India with no news from home said that only two news items from the United States had seemed important enough to get through all the obstacles of communication and reach his village. Both were election news. One said a man named Eisenhower had been elected President. The other told of a Negro girl in a mid-west college who had broken precedent by being elected May Queen. Adlai Stevenson, Joe McCarthy and several atom bombs had exploded on the American scene during the same period, but only the good news about the colored May Queen had survived as a news story in the village.

"Before God and man," the Bishops said, "we can make no case for contempt and assumptions of racial superiority. These are the deepest roots of our alienation from Asia. There is no answer but repentance."

We have so deeply institutionalized one of the least attractive traits of American culture that the churches may become the last stronghold of segregation. We can do better than that, but we are late in starting.

Personally, I like better the Bishops' way of putting it, even if they were not discussing the question of domestic race policy. The Bishops didn't say that we should get rid of assumptions of racial superiority because we might get "caught in an exposed ethical position." They said this kind of superiority was an offense before God and man and "there is no answer but repentance."

continued on page 33

# Why Does God Let It Happen?

by Dora Chaplin



IS THERE any one of us who has not asked this question at some time in his life? There are many who remain skeptics because they can find no satisfactory answer. They would like to believe in a loving God, but find too much of what they believe evidence to be to the contrary.

Every natural disaster, and every event we see only in the light of tragedy, is certain to raise the problem again. Some say that atheists are born with every calamity. Two letters this week show how the problem of evil is uppermost in the minds of some of our young people.

Dear Dora Chaplin:

*If God is really loving, why does he let such terrible things happen to innocent people? Just think of those who lost their lives in the floods this year—and what about earthquakes and wars?*

Boy (16½ years)

Dear Dora Chaplin:

*My friend has become terribly disillusioned about life, because a close friend of hers is dying. She believes that if God did create man, it was certainly not out of love, because of all the horrible suffering he must go through.*

Girl (17 years)

Dear Readers:

This is an old, stubborn problem and from our present limited point of view it is partly insoluble. There is no cut-and-dried solution to your questions, and I know you do not want me to try to give you a flip answer. Man has not progressed far enough to be able to comprehend more than a little of what God's plan for the world may be.

In a subsequent article I shall go more thoroughly into the scientific side—my mail bag has some interesting letters on the subject—but for the moment I want you to accept the fact that physical science has renounced the theory that the universe is a machine which runs its own course and that God stays outside it, either because He has no further interest in His creation, or that He is limited by the laws He made. In other words, He did not wind up the world like a great Watchmaker, and then leave it to its own fate. Some years ago the

great physicist, Sir James Jeans, startled the world by saying that "The universe is beginning to look more like a great thought than a great machine." Remember that we live in an *unfinished* world, which is still in the process of being created.

While Christianity does not pretend to give a final *explanation* of the problem of evil, it has an *answer*. A Christian is able to have faith in the love of God, because when He became man in Jesus Christ, *He gave a demonstration of His love which last for all time.*

In the New Testament lies the answer to your question, for there we have "the portrait of the invisible God." We know that he does not merely stand aside and see us suffer: he shares the pain and battles with the evil. God's action on our behalf, when he humbled himself to the death of the Cross as He willingly took our evil upon Himself, changed our relationship with God eternally. In His Resurrection we see that "death is swallowed up in victory," and He reassured us for all time. He triumphed over death and through Him we have the gift of eternal life.

No words can make this true for anyone, but once you've taken some steps in faith, you will find that the testimony of the saints throughout the centuries is valid. If we dare to trust God, we too find that His promises are true. When we are in doubt, remember that with our human vision we can see only a little way ahead, and God sees all the way. We are not asked to *explain* all the facts, just to accept them because we can trust a loving Creator.

We are very willing to blame God for natural events which are really part of an orderly universe. In the case of earthquakes, I believe they often occur in some of the newest parts of the earth's surface which is actually a little like quaking jelly and not safe to live upon. We like to pretend that we can live here for ever. We do not like to be reminded that we are earth-pilgrims with a different destination. We were created to live nearer to God, and we

travel towards that other life. We live in a not very solid world, and we do not like to be reminded that the invisible world is the real one, we cannot make permanent homes here, for "Here we have no continuing city" (Hebrews 13:14).

Meteorologists tell us that with our present imperfect knowledge it is not always possible to predict hurricanes, but we can be prepared for them with better flood-control precautions. Floods are also said to be increased through man's denuding of the forests in a very unwise way. Some of the damage and loss of life seems to have been really the fault of man.

Man's misuse of his free-will—for instance, in the greed that often causes war—is the cause of much disaster ascribed to God. We were created to live in a web of society, in *community*. Our deeds have far-reaching effects which may well fall unhappily upon the innocent, because we are intimately linked together in ways that became increasingly clear as science progresses. We cannot evade the suffering that is brought about by our own disobedience. God is able to bring good out of the evil: He shares our pain and battles with the wrong because He loves us, but that does not mean that His hand is in the evil. Much of the disease attributed to "the will of God" is caused by the tempo of modern life, and its stresses.

Theology has no final explanation of the fact of premature death. We only know that God cares about each individual soul. Many have reflected when discussing this that if Jesus Christ had been allowed to live He could have done much more good! Although the forces of evil in the world prevented this, consider how God allowed this death to be the final triumph over evil.

The Christian is able to face evil realistically, because he believes in the goodness of God revealed in Christ. His vision goes *beyond catastrophe*, because a few steps taken in faith reassure him forever. END



Sanborn Studio

Glamorous gifts that fulfill deeper purpose

This is the story of a Christmas present—not the ordinary kind tied up in glittering paper with a gigantic red bow. This "gift" is a Christmas Shop—not the ordinary kind of shop either, because it's only open three days a year.

The story could begin with this year's Christmas Shop, a mammoth sale in a downtown Wilmington, Del., hotel ballroom. It could begin with the financial help this Shop gives to hundreds of Wilmington children served by the Christina Community Center.

But to tell it right, it begins with the dedication of a church in 1699.

Many things have happened to Old Swedes (Holy Trinity) Church since that time. Begun as Swedish Lutheran, it became Episcopal in 1791 and established its roots deep in Delaware soil.

Through the years, Old Swedes, like many other churches, became the victim of *progress* and found itself in the middle of a changing neighborhood and somewhat in the position of an aging parent. Its

"child," Trinity Church, Wilmington, eventually grew up to parish status and gave loving aid to Old Swedes. The two became known as Trinity Parish with a third "member" of the family yet to be added.

Meanwhile, though, the "aging parent" by no means retired to utter dependence or the inactive role of "ancient, historic church." Old Swedes looked around the changing neighborhood surrounding the church and saw an unbeatable missionary challenge—children. Some interested persons got busy with an idea. The church bought up property in the area and developed facilities that provided a place for "boys and girls and young men and young women, and play and hobbies and doing and learning, and people living together to find that life is broader and deeper than anyone thought it was."

This was how the Christina Community Center, third member of Trinity Parish, got its beginning. It took years to develop, which is how the Women of Trinity Church enter the picture.



Wilmington Morning News

Two women of Trinity adjust display (see story)

## The Fab

A 'Unique Gift' To  
Hundreds of Children  
In Wilmington, Del.

Thirty-five years ago, the Women's Club of Trinity Church began the Christmas Shop. Its initial purpose was to pay for a teacher for a week-day kindergarten in Old Swedes, but since the mid-1930's, major support for the Center comes from The Christmas Shop.

In effect, the women's effort is a "Christmas present" to the hundreds of children served by the Christina Center. In fact, the women are responsible for keeping it alive.

Several years ago, the Women's Club of Trinity united with the Women's Auxiliary, and with the auxiliary as sponsor of The Christmas Shop.

For three days the women take over the ballroom of the Wilmington Hotel DuPont. Long before opening date, booth sponsors are lined up and agree to the three-day rental as well as a commission to the Women's Auxiliary on all sales.

For the past seven years a unique feature of the Shop has been the Water Color Exhibit. Artists are invited to supply their paintings for sale. Each year one of them do-



The Gentry's Studio

These toys will be theirs for Christmas



Wonders Photographers

How the Christmas Shop Helps Christina Center

# is Christmas Shop

Community Church Women  
Help Christina Center  
Serve the Community

by Betsy Tupman Deekens

lecture to the Christina Community Center for the permanent collection of paintings it is making. The 1955 Christmas Shop, held in early November, looked something like a miniature Fifth Avenue with Elizabeth Arden cosmetics, lingerie and accessories; De Pinna's wearing apparel and gifts for men and boys; and Taylor's Fantasia Shop for costume jewelry, handbags and accessories and La Cuisiniere, Inc. This is not to mention Activity Club, Wanamaker's and Greenwood Park Shop, Inc., of Wilmington; The Country Store, Inc., "outfits for the off-doors," Concord, Mass.; Bert Shrier, Ltd., china, crystal, glasses, silver, lamps and decorative accessories, of Washington, D. C.; The Christmas Stocking of West Chester, Pa., among others. Chairman for this year's Shop was Junius A. Giles, Jr. (in picture). Mrs. S. Graeme Turnbull, Jr., (standing, 1954 chairman). The end of a gala three days, several thousands of dollars are available to the Christina Community

Center for improvements, and \$7,500 towards the operating budget.

During its years of development, the Christina Center simply got out of hand. The Christmas Shop had been its main support with private contributions helping out also, but four or five years ago the Center had grown to such an extent that its needs were far beyond those The Christmas Shop could fill.

As a result, the Center applied for membership in the United Community Fund. Now the Center obtains its major financial support through the Community Chest, even though Trinity Parish still maintains much administrative responsibility and The Christmas Shop continues its annual "present" of funds.

"It's simply an amazing and thrilling thing," believes the Rev. Donald W. Mayberry, Trinity's rector, about what the Woman's Auxiliary does with The Christmas Shop.

There's more to the story, however, than just the Center's growth and the Christmas present it gets from the Shop. The Center has pio-

nereed" in a problem that continues to plague the whole country.

It was three years ago that "almost overnight," Mr. Mayberry explained, "we found that there was a larger Negro population than white."

The vestry of Trinity Parish, composed of members of Old Swedes and Trinity Church, as well as directors of Christina Center, decided on integration—an aim close to the hearts of Charles Davis, director of the Center; the Rev. Edgar Hammond, Old Swede's vicar, and the rector.

The result was that the Center unofficially became a "pilot program" in Wilmington's efforts to find a solution to the racial issue. Other community agencies kept a close eye on the integration move. How successful the policy was can be shown in the fact that it is still in effect and going smoothly.

To sum up the spirit of this community endeavor, and the spirit of all who brought it into being, kept it growing and now furthers its progress, is this paragraph from The Christmas Shop catalogue:

"Increasingly Christina Center is families . . . These families teach us many things: friendship is sweet, patience has wings, hope burns brightly, courage is really 'heart-age,' many fears are little fears, big fears are felt only infrequently, gracious living is a matter of people more than a matter of things, unconscious needs even partly met or met as far as possible mean families like these, our friends." END

# Searching the Scriptures

His 'wisdom' and 'glory'  
both show shallowness  
under close examination

1 Kings 2:10-12; 4:21-30; 6:37-71; 10:1-10;  
Jeremiah 22:13-16; Matthew 6:25-29.

**S**OLOMON'S claim to "glory" is far more valid than his claim to wisdom. His reputation for wisdom is a result of the natural tendency of tradition to magnify the figures with which it deals and was made possible in this particular case because the ancient Hebrews had a broader conception of Wisdom than our own. For example they sometimes used the word to designate a certain superficial cleverness of hands or brain. And if mere agility of mind is wisdom, then no one doubts that Solomon was a wise man.

The word could also be used to designate roughly what we should call "culture," a concern for the arts and sciences and a capacity to dabble in them. In this sense, also, Solomon was a wise man. It was under him that Israel first became a cultured nation. Before his time the Israelites had been a rude, almost barbaric people — at least when compared with their neighbors—and the arts of war had been the chief concern of their rulers.

But with Solomon's long, peaceful and prosperous reign, the culture of the surrounding world — its philosophy, poetry and architecture — began to filter in; the royal court became a center for scholars, artists and men of letters and the king himself, enjoying the leisure made possible by the wealth of his inherited domains, acted the part of the magnificent dilettante as well as patron of all the arts.

Because Solomon had "wisdom" in this limited and rather shallow sense it was possible for later generations to attribute to him also the profounder wisdom which consists of knowing the true meaning of life and the principles which should govern human conduct. They liked to think of him as an ideal monarch, whom God had endowed with all the gifts desirable in a ruler.

Nevertheless it is evidence of the healthy good sense of the Hebrews



# Solomon

by ROBERT C. DENTAN

that Solomon was never taken to be the pattern of the Messiah. They might picture him as the philosopher-king who wrote profound books such as Proverbs and Ecclesiastes (not to mention the apocryphal Wisdom of Solomon, written in Greek near the beginning of the Christian era!), but he was too soft and self-indulgent to be the Hero-King of the future.

As we read the story of Solomon's reign with modern eyes, we are more impressed by his folly than by his wisdom. We can see that it was his policy of government which destroyed the empire David had created. Subject peoples had already begun to break away in Solomon's time and at his death the kingdom of Israel broke apart, never to be united again. To uncritical eyes the reign of Solomon was bathed in glory, as we can see from the description of the luxury of his court in I Kings 4:20-27; but its glory was that of gold that glitters, not the Glory of God shining in the hearts of men.

There were no external wars and wealth flowed into the royal coffers from trade, industry and, especially, from heavy taxes on the people. This made possible the enormous building program Solomon undertook, a program designed to exhibit in visible and permanent form the magnificence of his rule. He occupied seven years in the building of a temple for his God and — significantly — thirteen years in constructing a house for himself (I Kings 6:31-7:1).

In later years the temple became a center of devotion for the whole people of Israel, the chief focus of their spiritual life, but this was scarcely Solomon's intention. For him it was a palace chapel, comparable in modern terms to the chapel of the English kings at Windsor Castle.

Although Solomon introduced an insidious poison into the life of his people—the love of luxury and mere display—the authentic spirit of old

Israel continued to live in the minds of her great religious leaders. In later times we find them frequently, and sometimes violently, opposed to the policies of kings who endeavored to follow in Solomon's footsteps. Jehoiakim was such a king and when we read Jeremiah's criticism of him in Jer. 22:13-16, we might almost imagine the words had been written about Solomon himself.

The glory of the Old Testament is not the glory of Solomon, but the glory which consists in a passion for justice and righteousness and a concern for the poor and needy. As Jeremiah says (v. 16) the true knowledge of God—which is only another way of saying true wisdom—consists in being concerned for the things with which God is concerned. Neither Solomon nor Jehoiakim possessed this kind of wisdom.

The three references which the New Testament makes to the achievements of Solomon range in tone from outright condemnation to mildly unfavorable comparison. Stephen in the great speech he made at his trial criticizes Solomon for having tried to confine God in a temple: "The Most High dwelleth not in houses made with hands (Acts 7:47-50)." In Matt. 12:42 Jesus expresses his sorrow at the failure of his generation to hear the Gospel, whereas in ancient days the Queen of Sheba traveled from the ends of the earth to hear the wisdom of Solomon, which was of far less value.

And finally, in Matt. 6:28f, we note our Lord's striking use of a comparison between the glory of Solomon and the beauty of a single wild flower. The true spirit of the prophets and of ancient Israel continues to speak through Jesus. He makes us see the shabbiness of Solomon's attempts at a man-made and man-centered magnificence when compared with the glory which every man can enjoy but only God can create. END

The Right Reverend  
HENRY KNOX SHERRILL  
*Presiding Bishop, said about*

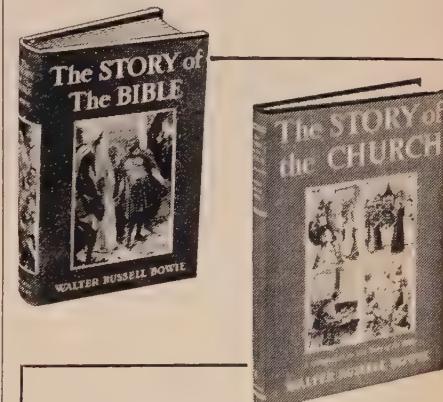
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# TO BOW or NOT TO BOW

**This hunger for a deeper courtesy may not be a completely earth-bound thing . . .**

by Chad Walsh

IS THERE a hierarchy among the redeemed in heaven? Of this much I think we can be sure: no one will bow to anyone else, or everyone will bow to everyone else. I believe it will be the latter.

But, it may be asked, is not God enough? Will not the redeemed prefer to spend their eternity kneeling in grateful adoration before God and standing to praise His Holy Name?

It is true that if you have God, you have everything. But then—and only then—do you begin to understand everything. What you have given to God, He blesses and returns. Consider the mystic who renounces blue skies and green trees in order to enter the darkness where God is a deeper darkness. He finds God—Who thereupon sends him back to see how blue is blue and how green is green, and to give thanks to the Lord Artisan who invented the spectrum. The fasting of Lent terminates in the feasting of Easter.

God is not so brutal a radiance that He makes it impossible for our wounded eyes to see other beings. He is the light in which we see all beings as they are.

## Mirroring Courtesy of the Trinity

We shall all kneel to God in heaven, and stand to praise Him: granted, and obviously. But if we are to mirror the sociability and gaiety and courtesy of the Trinity, there will also be leisure to bow to one another in a pattern so intricate and laugh-



*Should Schweitzer and Shakespeare meet in heaven, both would bow*

ing that it will be more a square dance than a receiving line.

Few of us can bow without feeling foolish. That is because our ancestors made the discovery that louts and clods often inherited a social position they could never have earned. The gap between personal merit and official status called forth the purgation of satires, barbed songs, and revolutionary movements. Sincerity triumphed with the equalitarian handshake, which greets a man simply because he is a man. And the fraternal hand—say of a French taxi driver at the end of the trip—has its own splendor and rightness.

But, it is one thing to bow to a man because his great-grandfather merited a bow; it is quite a different thing to bow to him because *he* deserves it—though he may have been born in the slums, though his English may be awkward, though his face may be the kind you would not notice when you first come into a room.

## More than nine sides

The real hierarchy, which is obscured but not abolished by the equalitarian handshake, is not arranged in the neat layers of the sociological classifications. Neither in heaven nor on earth is a man completely "middle upper" or "upper middle" or "middle lower." He can be in all nine strata, for there are more than nine sides to a man.

Should Doctor Schweitzer and Wil-

liam Shakespeare meet in heaven, Schweitzer will bow to the poet, and Shakespeare to the saint. Perhaps Shakespeare's bow will be deeper, but both will bow. And it may be that the exquisite courtesy in which saints are schooled will dictate that the reverse be true. (Shakespeare, of course, will bow also to the organist, the student of Bach, the theologian, the philosopher.)

We are starved for hierarchy. A young man joining a service club is compelled against his deep needs to call graybeards by their first names; everywhere is the pressure toward flat uniformity. But the need remains: we want to revere that which deserves reverence.

Here and there our hunger is partly satisfied. We dare show special respect to a president or king, because presidency and kingship are inherently worthy of respect, no matter who the president or king may be. But these are merely small islands of hierarchy; in daily life we live increasingly on the flat plain of the equalitarian handshake.

## The Man and the Symbol

Perhaps it must be so. In this interim period of life on the earth, as life is, there no one-for-one correspondence between the man and the symbol. If we relearned the habit of bowing, there would be confusion. Should we be showing reverence for the man himself, or for that which he symbolizes? The handshake avoids

confusion, but at the cost of spiritual indenourishment.

Christian legend has always arranged the angels in ranks; the devil is said to have his own "lowerarchy." The human hierarchy we intuitively seek is that of the Christ-servers. The old shoemaker found Christ in a broken-down soldier, in a drab woman and her baby, in the apple-woman and a street urchin. But such is the courtesy of Christ that He fills us with desire to honor those who serve Him. May I not bow to the shoemaker?

In heaven the confusion between symbol and man will be removed, along with all other confusions. There will be no man with a title he does not deserve; every man who deserves a title will have it. I can bow to the woman who made superlative blackberry pies to the glory of God and the delight of man. She can curtsy to me—for something, I hope.

I do not think there will be found in heaven anyone so devoid of talents in Christ's service that he will never receive a bow or curtsy. The square dance will mount in gaiety. Laughter and bows and curtsies will be woven into a pattern that changes and flashes and responds always with the exquisite accuracy of love to the music and the Caller. END

Copyright, 1955, by Chad Walsh. This article is excerpted from "Behold the Glory" by Chad Walsh, to be published Jan. 18, 1956, by Harper & Brothers; price \$2.

### They Were Blessed . . .

When God chose to save two of every living thing from the Great Flood, he looked with compassion not only on Noah's family and the animals but on the ark that carried them.

Thus the Church has seen fit to consecrate all sorts and conditions of men (and things) to the service of the Almighty, for God works through all of his creation.

This was brought home dramatically in two services of blessing recently.

In Stamford, Conn., the Rev. Percy M. Binnington, rector of St. Andrew's Church, blessed an assortment of animals (and their owners), ranging all the way from alley cats to mynah birds, with a junkman's horse thrown in.

At the Berlitz Boat Yard, Deale, Md., a "Blessing of the Boats" service was conducted by the Rev. William D. White, priest-in-charge of St. John's Chapel, Shady Side. END

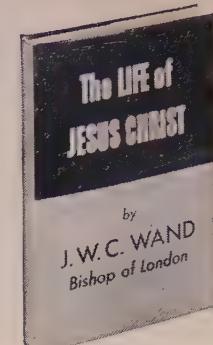
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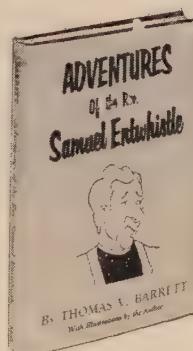
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Another Indication of Great Preaching at Union

By EDMUND FULLER

LAST JANUARY, one of the leading younger figures among contemporary theologians and teachers died untimely, at the age of forty-four. This was David E. Roberts, Dean of Students and professor of the philosophy of religion at Union Theological Seminary, N. Y. I was one of the many who counted him as friend and felt indebted to him for both himself and his works.

Now there appears a volume of his sermons preached at Union. What superb preaching that institution has enjoyed, for you will recall that Tillich's volumes, *The Shaking of the Foundations* and *The New Being* (Scribners), are of the same origin.

### The Grandeur and Misery of Man.

By David E. Roberts. Introd. by Paul Tillich. Oxford Univ. Press. 186 pp. \$3.00.

As Tillich says of him, "David Roberts is always the one who asks a question and points to a possible answer. But he never becomes one of those who cease to ask because they have the answer."

The title sermon calls us to ponder a contradiction: "Man is so much at the mercy of temporary ignorance, mass social forces, and his own endocrine glands that he is primarily the *victim* of evil rather than the *doer* of it. And yet man—this *same* man—is thought to be capable of so directing his resources that eventually he will construct a just and stable civilization, if only he can learn how to trust himself instead of relying on God."

The above is the dilemma of the humanist. Against it Roberts poses "the Christian view which sees man as a unity—a responsible, sinful, child of God. From the latter standpoint it is impossible to become blind to man's vileness without at the same time becoming blind to his grandeur."

These sermons are rich in shafts of insight. On spiritual rebirth: "It may begin at a point where something is taken from us that we regarded as utterly indispensable."

Again: "Sin, at its roots, is ingratitude. It is a sort of seizure of



DAVID E. ROBERTS—Preacher and Professor. Also a pioneer in the relationship between religion and psychiatry. Mr. Fuller, a friend, discusses the man and his work.

life, as though by right, instead of the receiving of a gift."

In "Three Pictures of Christ" he observes that this figure seems at times to plague us "partly because it threatens to take away from us those ills and obsessions that we cling to because they seem to be our very selves."

As many of these sermons, such as "Anxiety" and "A Christian Sense of Direction," reflect, David Roberts was a pioneer in the relationship of religion and psychiatry. His *Psychotherapy and the Christian View of Man* (Scribners, 1950) was a groundbreaking work. He counselled W. G. Cole in the writing of *Sex in Christianity and Psychoanalysis* (Oxford) and is often quoted in Canon Stinnette's *Faith and Anxiety* (Seabury).

The contents of *The Grandeur and Misery of Man* go beyond the ordinary sermon. You will find here vivid, brief, and profound essays on contemporary Christian living. All who knew David Roberts, and those not

so fortunate, should be grateful for them.

### My Life for My Sheep.

By Alfred Duggan. Coward-McCann. 341 pp. \$5.00.

The mediaeval novels of Alfred Duggan are among the most distinguished work being done in the historical field. This newest book is described on the jacket as a biography of Thomas A. Becket. This must be qualified, because of the free interpretative method used, setting before us words and thoughts, of Becket and others, which are not matters of record. Call it either a biographical novel or a novelized biography—either way it is an outstanding book, beautifully written, strongly recommended.

Twelfth-century England and France come vitally to life in these pages. The long, turbulent relationship between Thomas and Henry II is unrolled for us. We see Thomas warning the King that the unsought appointment to the See of Canterbury will end their friendship. "If I accept, the love you now feel for me will turn to bitter hate. For I know you will require of me many things which I shall not bear quietly."

The fulfilling of this prediction makes a stirring, illuminating story. Among its foremost fascinations is the picture of transition in Thomas, inspired by his position, from a worldly courtier to a stubborn, devoted Churchman, inexorably moving toward martyrdom.

Belatedly at hand, but appropriate for Christmas consideration, are a number of items.

### Notre-Dame of Paris.

By Allan Temko. Viking Press. 341 pp. Illus. \$6.75.

Here is in all ways a beautiful and valuable book. It describes itself precisely as "The Biography of a Cathedral." In the gifted and learned hands of Mr. Temko, it becomes a rich exploration of medieval life, thought, and spirit. Historically, it traces the story of two earlier cathedrals of Paris, and then the great surge of religious intensity and creativity that brought Notre-Dame into being. The stages of its building are followed, with the currents of history flowing about the work.

A multitude of photographs and drawings and architectural plans enrich the story—the photographic studies being as beautiful as any I have ever seen.

The tone of the book is set in the

*Christian guideposts . . .  
for those who seek  
a destination*

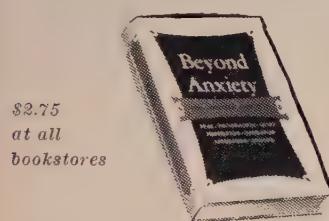
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## The Foreseeable Future.

*By Sir George Thomson. Cambridge Univ. Press. 166 pp. \$2.50.*

I dare not get drawn into reporting details from this fascinating little book by England's Nobel-Prize-winning physicist. Sir George is not taking off in bursts of fancy. Instead he is sketching out for us, quite cautiously, the probable developments within the next hundred years in several areas of science. His guesses (they are more than that, really) are based on the knowledge and techniques now available.

Energy and power, materials, transportation, and communication are the areas in which he sees the greatest specific advances. As to the stars, he doesn't see space-travel imminent but suspects we are nearer to it than to Pekin man.

If you wonder what's immediately ahead, from sheer curiosity or to speculate about social implications, Sir George will offer you some substantial clues.

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# Two Asian Policies

continued from page 22

Our superiority complex is deeply ingrained, and not only on matters of race—although racial superiority is probably the most damaging kind. If repentance is the specific for curing this *mental and moral disease at home*, can Christian teaching help us abroad too? Can we put away the notion that we know all about science, technology and the politics of freedom, can tell the Asians how to follow our footsteps if they will only stand still and listen?

There is no longer any doubt that the material problems facing the Asians can be solved. The Asians themselves will insist on growing enough food and building enough machinery to achieve a rapid and constant growth in opportunity and living standards. We know that our Western science and technology can do what the Asians now believe it can do and much besides which they do not yet dream is possible.

What we haven't yet learned is that most Asian leaders, badly as they want this kind of help to speed their own economic growth, will rightly insist on taking it as equals, not as satellites.

The more I look at the experience we have had in our foreign economic aid over the last decade, the stronger is my conviction that an American program starts with too many disadvantages. If we have enough humility (again using the Bishops' words) to offer our services to our Asian friends "without the will to control or take credit," we can submerge our funds and our experts in a broad international effort in which the Asians as well as we have a voice and a forum in which to raise it. Such an effort, properly managed, can improve the results we get—results measured in economic growth and a fair distribution of the wealth we are helping to create.

But internationally-sponsored aid means we have to refrain from flying the American flag on each fishing boat or dam or hospital or village that has benefited from our aid. It means that we and our Senators will have to forego expressions of national gratitude—in favor of results.

The case for "whispering humbleness" is even stronger when it comes to political aid helping Asian leaders to build representative governments that are effective yet preserve a climate of freedom.

Two American illusions persist on

continued on page 34



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# Two Asian Policies

continued from page 33

this subject—first, that we are going to decide what governments the Asians will have and second, that we should sell them "our form of government." We aren't, and we shouldn't. Leaders will arise in every free Asian country to invent and adapt Asian forms of government, as our founding fathers invented and adapted our own. But it would be a remarkable and probably unhappy coincidence if these Asians were to conclude that our Constitution was just right for them.

I am not saying a word against our form of government. I like it very much indeed. It may sometimes look to outsiders the way Greek democracy looked to Plato in his time—"A charming form of government, full of variety and disorder, dispensing a sort of equality to equals and unequals alike." But with all of our imperfections in Washington or New York, Albany or Rochester, we do generally preserve liberty and also get the tasks of government accomplished. Somehow in this divine confusion the Christian principle usually prevails that the individual human being is the important unit because it is he and not the state that bears the divine spark of creativeness.

Our system works—for us. What we need is the humility to grant that something else may work better for Indonesia or India, Iraq or Israel, or even Italy. Our concern should be not for the form but for the spirit. We're not marketing "our form of government," we're selling the universal idea that man is free.

My question, provoked by the Pastoral Letter from the House of Bishops, is this: Cannot our national policies in Asia, no less than our Church missionary work, "be cleansed of all prudential desire to make Asia safe for America, and be rooted in our concern under God for the hungers and needs of the people of Asia?" If we who profess to serve Christ are not the ones to practice equality at home and humility in our dealings with Asia, I don't know who is.

It is said of Gandhi that he always made Christians uncomfortable, because he was forever reminding them about Jesus Christ. We Americans, facing Asia, show something of the same discomfort today: Asian leaders are forever reminding us about our own principles of freedom and equality and brotherhood. We can begin our repentance by conceding that they are right to do so. END

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# HOPE

## *The Reasonable Virtue*

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THE VIRTUE of hope is that quality in a man which enables him to feel confident in or to place reliance upon the course of action which he follows. In ordinary conversation, the word faith is usually employed to describe the attitude here referred to as hope. The question of which word is used is unimportant. The essential thing to remember is that there are two virtues.

The first, referred to as faith, describes the act of the will by which a man accepts to carry them out. The second, referred to as hope, describes that act of will by which he carries out those obligations with the confidence that the end will justify his action. Hope is, therefore, a virtue similar to faith and in a sense resulting from faith, but nevertheless a different virtue.

It is important to realize that, just as in the case with faith, hope has another and a useful meaning. The word hope names the feeling of expectation of success, happiness or some other end or condition which all normal persons feel, at least some of the time. But the virtue of hope goes beyond this feeling. It is, as had been stated, an act of the will.

He who exercises the virtue of hope resolves to act as if the results of what he is doing will be good regardless of the state of his feeling or the conditions that confront him. He can perhaps do little about his feeling and less about the conditions, but he can will the nature of his acts. In willing that those acts shall be sure and confident, he behaves, as we shall presently see, in a reasonable and logical manner.

It is obvious that in the act of will which turns men away from certain sins, there is an element of the expectation of happy results. A prudent man viewing life calmly sees that unhappiness results from many if not from all the sins. Such a result is most obvious in the case of envy, but it appears rather obviously in many cases of wrath, gluttony, lechery and even avarice. A prudent man, therefore, turns from sin and endeavors to cultivate the virtues of hope because he sees a better chance of happiness by such a course. It is reasonable to assume that, if certain sins bring misery, the virtues that war against them, such as temperance and justice, will at least prevent unhappiness.

It should be indicated here that the feeling of hope, as well as the act of will, cannot in ordinary

practice be separated from any of the other virtues. As has been indicated, hope is a reasonable if not an inevitable result of faith, first as an act of will and then as a feeling produced by that act of will. And feeling of hope is implied in prudence, courage, temperance and justice. The prudent man naturally feels that these ends he has chosen will bring him satisfaction. The courageous man recognizes cheerfulness as part of his virtue. The temperate man looks for a greater enjoyment of life because he avoids excess. The just man is confident that, should the heavens fall because justice has been done, the universe will be better for their falling.

If the argument that has been advanced deals rather with the expectation of success that gives confidence rather than to the act of will that commands action that is confident, there are arguments that concern themselves primarily with the act. The first of these perhaps is rather stiffly logical. It contends that, if we grant that there are moral obligations which a man should assume, and that the act of will, which we call faith, by which he assumes them is a virtue, the act with an expectation of success is likewise a virtue. If we admit, as we must, that the assumption of obligations is more than a useful feeling, we must say the same for the act of will by which he strives to fulfill these obligations.

A second, and perhaps a stronger argument for the act of will which makes a man regard the outcome of virtue as certain to be satisfactory is that anything else denies the dignity of man. Attention has been called to the persistence in all men of the conviction that certain acts were right and certain others wrong, to the feeling of satisfaction that resulted from the right acts and to the feeling of shame that resulted from the wrong. It was indicated that men have always regarded this feeling as one of their chief, if not their chief, claims to being something more than animals. To deny that this feeling is sound, to fail to believe that reliance on this feeling will produce desirable results, is to deny the truth of man's claim to worth. Such a denial is not the part of a good man. Yet the man who does not have hope, who does not feel that his good conduct will bring about good ends, makes that denial.

END

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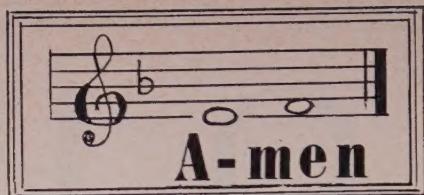
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Harlan Cleveland's article about Asia is really a commentary on the Bishops' Pastoral Letter which came out of this year's General Convention. Two months ago Mr. Cleveland delivered an address before the Bishop's Men of the Diocese of Rochester. Because of its timeliness, our editors asked Mr. Cleveland to rewrite his talk as an article for *ECnews*. Being an active churchman and because of his background Harlan Cleveland is well qualified both to talk and to write about Asia. During the War he served as executive director of the Economic Section and active vice president of the Allied Commission in Italy. In 1948 Paul Hoffman appointed him director of the China Program and within a year assigned him, as deputy assistant administrator, to build the first Economic Aid Program in China and five other countries in Southeast Asia. You will be interested in knowing that he was awarded the U. S. Medal of Freedom for his work with the army in Italy and he has also been decorated by the Italian and Chinese Nationalist Governments. Early in 1953 Mr. Cleveland joined the staff of *THE REPORTER* and was made publisher of that very significant magazine in June of this year.



Harlan Cleveland

It was not until I read Edmund Fuller's book

reviews for this issue in galley form that I knew Oxford University Press had published a book by the late David E. Roberts entitled *The Grandeur and Misery of Man*. Back in 1954, in our October 31 issue, we published an article by the late Dean of Students at Union Theological Seminary under that same title—an article which probably is included in the Oxford University Press book and which, no doubt, gives the book its name. After reading the galley proofs of our book reviews, I dug up an old copy of that issue of *ECnews* and read again this article, and it was then that I recalled the many excellent comments which were made following its publication. So, sight unseen, I recommend this book to you.



The late Dr. Roberts

THIS MORNING'S MAIL brought a letter from the Rev. Robert S. Seiler, who is director of Christian Social Relations for the Diocese of Virginia, commenting on an advertisement which appeared in our last two issues, in which an unnamed married couple advertised for a child to adopt. Mr. Seiler very rightly pointed out that this use of advertising "violates the Christian principle of the sacredness of human personality and the best standards of social work." He adds that the way to go about adopting a child is not to advertise in a national magazine, but suggests going to the parish rector, local community agencies, or "The Episcopal Service for Youth, Inc." (located at 118 East 22nd Street, New York City) where real help is available to those interested in adoption. I quite agree with Mr. Seiler that we should *advertise for things and not for people*, and I'm sorry that the ad was accepted through an oversight.

The announcement which I promised for this issue is still being readied but, quite frankly, has not been firmed up yet to the point where we can let you in on some awfully important planning we've been engaged in for many months.

I was interested in the lead news story for several reasons: First, Bishop Quin has been an exceptionally good friend both personally and to *ECnews* . . . then, the new diocesan, since the very inception of our magazine, has served as a member of our board of trustees . . . and, finally, because Bishop Quin, in vacating his position as senior bishop of the Church, gives my good friend, Bishop Penick of the Diocese of North Carolina, the honor of being the bishop with the longest period of active service in the Church.

*Thomas S. Bernick*  
PUBLISHER